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The Living Church

VOL. XLIV. MILWAUKEE, WISCONSIN.—JANUARY 14, 1911. NO. 11

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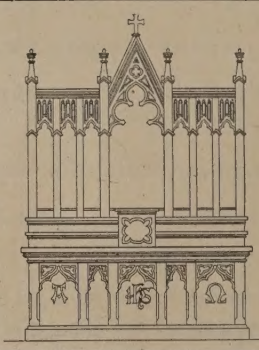

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HE WILL certainly fail who hopes to know men deeply and only to get happiness—never to get anxiety, distress, disappointment—out of knowing them; and he has mistaken the first idea of human companionship who seeks friendships and contacts with mankind directly and simply for the pleasures they will give him.—*Phillips Brooks.*

THE WITNESS AND EXAMPLE OF MARTYRS

FOR ST. AGNES' DAY (JANUARY 21ST).

"Thy saints, O Lord, shall blossom as the lily: and as the sweet odour of balsam shall they be before Thee."

ST. AGNES was among the first women to suffer for the Name of Jesus; the first, indeed, whose beauty and sweetness, coupled with the barbarity of her sufferings and the fortitude with which she endured them, enshrined her in the hearts of early Christians, and obtained for her a perpetual commemoration in the liturgies both of the West and the East. The *Acta* of her life, supposed to have been written by her parents, recount that her hand had been sought in marriage by a Roman youth, the son of the Prefect Aspasius. But this honor was refused on the ground that he was a pagan and that she had dedicated herself to the service of God in the virgin life. The chagrin of her lover at this refusal revenged itself—it was at the time of the Valerian or Diocletian persecutions, about 258 or early in the fourth century—by her accusation to the authorities of refusal to worship the gods. She was tried, confessed her faith, and was condemned to the *lupanaria,* exposure in a place of shame, and to the stake. And she was steadfast during her tortures in confessing her faith and love for Christ. At last, "looking steadfastly to heaven, she was thrown upon a pile of lighted faggots, and then, attacked by a sword, she yielded up her pure spirit, and fell bathed in blood." That evening her friends, having gained possession of her body, formed a little procession, and to the light of torches, softly singing hymns the while, carried her remains through the dark Roman streets to her resting-place in the catacombs. Her tomb became a shrine, and after a time, when persecution ceased, a splendid church was built near there to her memory, and she was regarded as having, with the Apostles, a special care for the Eternal City. The Lamb, symbol of purity, was chosen for her device; her virtues were sung in rich, silver Latin by Prudentius, and praised with more serious eloquence by St. Martin of Tours and St. Augustine.

The story of St. Agnes is singularly free of those banal incidents and incredible statements that mar so many of the legends of the saints, and, it is generally thought, is largely authentic. Though in a peculiar and fitting degree she is a favorite saint of the Roman Church, for all Christians she is a bright witness and an appealing example of constancy of faith and fortitude in suffering.

So it would seem the commemoration of martyrs should ever have this twofold significance. They were the witnesses *par excellence* of the reality of religion, whose blood poured forth has been, as has so often been said, with Tertullian, the seed of the Church. They are also examples of what should be our attitude under suffering and unjust or ungenerous treatment. We acquiesce that the days of martyrdom are gone by for the Church, because of the changes in the world-spirit toward Christian faith; but how little hope there is for any genuine faith and practice nowadays for a Church or even a single Christian who has lost the ideal of self-denial and self-sacrifice!

"Oh, Champion's blest, in Jesus' Name,
Short be your strife, your triumph full,
Till every heart has caught your flame,
And lighten'd of the world's misrule,
Ye soar, those elder saints to meet,
Gather'd long since at Jesus' feet,
No world of passions may destroy,
Your prayers and struggles o'er, your task all
praise and joy."

L. G.

THE STORY OF THE ROUND TABLE CONFERENCE.

I.—What Led Up to It.

EVENTS move so rapidly at and in connection with General Convention that it is difficult to do justice to every incident that transpires, even when it is a very important one; and not until it is all over and a broad perspective of the whole can be taken, do separate incidents fit themselves into proper relation with each other and with the whole.

One event which has been often referred to but of which the whole story has not been told consecutively, is the Round Table conference that was held in the Cathedral House on the two days prior to the opening of the sessions. Whether for weal or for woe, that conference gave the keynote to the convention. Those who participated, regardless of party affiliations and of their subsequent attitude and votes, knew that it was characterized by a broad spirit of conciliation and an earnest desire to harmonize divergent views on questions at issue. The Rev. Dr. Grosvenor bore testimony to that fact in a letter printed recently in these columns. And, as subsequently transpired, those who chose rather to view the resultant proposals as one more "partisan" attempt to change the name of the Church, saw nothing else to it than that. To them there was apparent nothing either eirenic or generous. They were asked to give up the name that the Church had borne since the days of their great-grandfathers; they did not propose to do it; it was insolent even to suggest such a thing. That is all they saw to the matter.

The beginnings of the serious attempt to establish common ground between the different parties in the Church go back several months prior to the convention itself. The diocesan conventions of Central New York, Vermont, and Oregon, one after the other, had surprised the Church by passing unanimous resolutions asking that the fundamental Catholic character of the Church might be set forth in her official title as used in this country. The missionary district of Cuba had implored relief from the very serious handicap which, so it was set forth, the Protestant name gave to the work in that republic. It was apparent, somewhat unexpectedly, that the question of the Name would be an issue in the General Convention, then four months distant.

But there were other questions that were at issue among Churchmen. Dr. Huntington's master mind had impressed upon his many disciples a programme that, to his view, represented a progressive movement looking eventually to the reunion of the Christian world in the apostolic Church. He saw, with the eye of a seer, that before that day could come, *we* of the apostolic Church must ourselves be possessed of a larger mind, must be ready to recede from sectarian ways, must be able to show Christians of other names that we do not seek to impose upon them the peculiarities which our own history and our past controversies have impressed upon ourselves, but that we desire, with them, to return to a pure, apostolic Christianity, in which the episcopate of the Anglican Churches may be the gradually unifying force for all English-speaking Christendom.

After nearly twenty years of agitation, generally spending itself upon comparatively unimportant details, some rudimentary parts of Dr. Huntington's programme had been crystalized into legislation, always by small majorities and with the opposition of a considerable minority; but there yet remained a brief doctrinal statement setting forth the position of this Church which Dr. Huntington desired to affix to our ecclesiastical constitution as a "Preamble," after securing which he intended to move to drop the Thirty-nine Articles from the Book of Common Prayer, as perpetuating controversies that have long since been stilled, and as containing, along with fundamental statements of the Catholic Faith, many *dicta* that need not be imposed universally upon Christian acceptance, and which thus stand in the way of Christian Unity.

The fact that the votes favoring the change of name and the votes favoring the Huntington measures had, in previous conventions, not generally proceeded from the same men, but rather had been cast by "parties" opposed to each other, made it appear that, if matters were permitted simply to drift, there would be a repetition of the partisan clashes of previous conventions. The large vote wisely required by our law in order to effect amendment to the Constitution or to the Prayer Book made it quite possible that both these measures would be defeated; or, at most, that if either of them should be adopted, it would be by a distinctly partisan vote such as would very largely neutralize the moral value that each party hoped for, as a result of its measures. Such, on the surface, was the condition which was likely to prevail in the General Convention of 1910, as it had prevailed, with some variations in detail, in every other convention for a quarter century past.

THERE WERE men, deputies-elect to the convention, who felt that at least it *ought to be* possible for something more to be accomplished than this perpetual see-saw between parties. They felt that though parties, or schools of thought, are inevitable among thinking men, and are undoubtedly a permanent factor in a Church that does not repress individuality of thought, there *might* be a way in which representative thinkers of both parties could find common ground so that propositions could be framed and submitted to the convention which should so carefully conserve the constructive views of both parties that they might not only be adopted, but also gain the moral weight of coming as the united action of a united Church. For happily both parties recognized that whatever intrinsic value might appertain to their respective measures, their *full* value would hinge very largely upon the degree of unanimity with which they should be adopted. To unite the Church, rather than to adopt specific measures, was, so these thinkers perceived, the chief need of the hour.

But how could that be accomplished? Obviously no one could present himself as a party leader, entitled to negotiate with some other party leader, nor are party lines so drawn that "Catholic" caucuses or "Broad Church" caucuses or "Low Church" caucuses could be called, even for the laudable purpose of seeking to discover whether the several parties might not find a way to work in harmony with each other. The practical impossibility, as it seemed, of bringing divergent schools of thought together in a concrete way appeared insuperable; and yet it was evident that unless a way could be found, there was no escape from a partisan clash in General Convention.

We may perhaps be permitted to remind our readers that THE LIVING CHURCH had tried to find common ground, in the hope that broad-minded men would accept it and thus pave the way for united action. So far as the issue over the Name was concerned, we had suggested the style: "American Catholic Church, commonly called the Protestant Episcopal Church in the United States." We hoped that by thus retaining the present designation, in connection with one of broader yet more accurate import, we might make the change acceptable even to those who still cling to the word Protestant as symbolizing all that they love in modern Church history. We even went so far as to write personal letters to a number of distinguished and deeply respected Churchmen on the Protestant side, seeking to discover whether they might not be willing to coöperate in effecting such a solution of the question by common consent. To our encouragement, some of the replies to these letters were quite hopeful. There were far-seeing men on the Protestant side who shared our ideals and who believed that this plan might be found generally acceptable. There were also others who neither saw the ideal nor deemed the suggestion a useful one. One gentleman even intimated that he felt that no suggestion emanating from "partisan dioceses or individuals" could be worthy of serious consideration. We trust the editorial humility was properly fostered thereby; but even such a letter was useful in that it showed some of the real difficulty that would be felt in any attempt to bring men together.

While this attempt was being made, an incident occurred which eventually paved the way for a larger attempt to promote harmonious action. THE LIVING CHURCH had planned its "Who's Who in General Convention," first published in several issues of this journal, afterward in book form. As a feature of that publication, each deputy was asked to express his view upon three concrete questions. Two of these were the issues of the Preamble of 1907 and the constitutional amendment making provision for Suffragan Bishops, both of which, being presented to the convention for final action, were subject only to a categorical Yes or No. They easily lent themselves therefore to definite answers. The third question related to the deputy's view concerning the admission of parties, neither clergymen nor lay readers of the Church, to preach in our pulpits; this being, obviously, intended as a general presentation of the view of the representatives of the Church, after three years of almost uninterrupted discussion.

In the ordinary course one of the blanks sent to each of the deputies to be filled out was received by the Rev. Dr. Wilmer, deputy-elect from Atlanta, from which diocese also he had served

in the previous General Convention. In returning the information asked of him, Dr. Wilmer also wrote as follows:

"You don't ask about change of name, but I *think* (I am not certain) that I would vote for 'American Catholic Church' if it were perfectly and generally understood among us that Catholic meant comprehensive and not mediæval. I regard the placing of ourselves squarely on the Quadrilateral as the most important thing so far as the structure of our Church is concerned, defining our position as distinct from both Romanism and Protestantism, and providing for both permanence and progress in Religion and Theology."

Here seemed to be the unfolding of an opportunity. Dr. Wilmer represented that school of Churchmanship—call it what one will—that had usually been arrayed in General Convention against such measures as THE LIVING CHURCH had supported. Dr. Huntington had been, on most measures, its chief spokesman. Dr. Wilmer would have been the last one to claim any representative character, or to allow that he could act on behalf of a party or school of thought. But as the representative of a most distinguished family in American Church history, which had given two Bishops to the Church and had been prominent in her councils since the Revolution itself, and particularly prominent in the South, where Catholic Churchmanship is weakest, Dr. Wilmer was bound to be recognized as among the foremost figures in the House of Deputies. Moreover he had actively opposed a resolution indorsing the change of name at the Georgia diocesan council a few years previously, on the ground that the movement for change was a partisan movement only.

Thereupon began a correspondence which finally became so extended that it would fill a small sized volume. What did we mean by Catholic? Why did we deem it important that the name should appear in the formal title of the Church? What was our attitude to those concepts that are symbolized by the word Protestant? How could we conserve the principles of the Reformation without the name? How disprove the charge of receding from our position? How could we weave the principles of the Quadrilateral into our permanent standards? What were the relations between "permanence and progress in Religion and Theology"?—these were the questions that the ensuing correspondence treated of in detail. Preamble after preamble was drawn up only to be discarded. Dr. Wilmer's unfailing courtesy made the correspondence a joy, and his generous willingness to seek to understand and to do justice to another's position showed the breadth of his sympathy and the largeness of his mind. It is proper to say that he was quite as insistent that the "Protestant" character of the Church should be conserved as Dr. McKim, or any advocate on the other side, has been; but as none of us proposed to alter the character of the Church, it was not difficult to agree to measures for conserving it.

But the correspondence, revealing, as it did, misunderstanding after misunderstanding that required clearing up, also showed how divergent was the *manner of thinking* of men in the two greater schools of thought within the Church. The things that one does not express because he assumes them were exactly the things that the other party had not assumed at all. Two things slowly became clear as the result of this correspondence. First, that the views of two schools of thought, if Dr. Wilmer and the editor of THE LIVING CHURCH understood them aright, were susceptible of being harmonized. Second, that they could not possibly be harmonized in the course of any debate on the floor of the House of Deputies. They could only be harmonized by a small number of real thinkers who *cared* to come together, going carefully over the ground, step by step. The misconceptions and the consequent party votes and party clashes to which we have been accustomed in previous General Conventions were absolutely inevitable unless something might intervene that could do on a larger scale what our own private correspondence had done for two of us.

The middle of August had been reached and the correspondence had become voluminous when the editor submitted to Dr. Wilmer a proposal that a "Round Table conference"—it is interesting now to discover that that term was used in the first suggestion of it—be called, to which representative deputies of both schools of thought should be invited, with the view of seeking to effect a like harmony between their views to that which had then, in embryo, been reached by the two correspondents. "Your idea of a pre-convention or during-convention conference goes to the right spot with me," was Dr. Wilmer's prompt reply. Then came the question of membership and general conditions. It was obvious that the group must be a very small one, since otherwise its size would militate against its success. It was also obvious that it could not possibly partake of the nature of a caucus, and that every member must retain his entire freedom of action in the convention. There must also be arranged a definite basis from which to proceed. To make selection of members was exceedingly difficult, and the convention had almost arrived before it could be accomplished. There was a disconcerting wealth of material from which to choose. The dioceses and the missionary district which had taken action relating to the Name must, of course, be represented. Not all invited cared to participate, and some who expressed the greatest sympathy with the purposes of the conference, and whose counsel was deeply desired, were unable to attend. The membership, however, was fairly representative of the two greater parties when finally it was secured.

In the meantime, Dr. Wilmer wrote his "Plea for Harmony," which was published in THE LIVING CHURCH and, with an editorial review of it, was afterward reprinted in pamphlet form and mailed to all the deputies. The two correspondents also prepared a tentative outline of suggested legislation, upon which, after the most careful exchange of opinion and scrutiny of every line, the two correspondents found themselves in agreement. These, which were printed, with explanations, in THE LIVING CHURCH of October 1st, consisted of the following:

(*a*) A Preamble, incorporating substantially the provisions of the Quadrilateral, following chiefly its Lambeth form.

(*b*) A style for the name of the Church, to appear in the Preamble to the Constitution and on the Title Page of the Book of Common Prayer, as follows: "The American Catholic Church, commonly called The Protestant Episcopal Church in the United States of America."

(*c*) Legislation to omit the Thirty-nine Articles from the Book of Common Prayer, with an appended question whether it might not be better that consideration of that proposition be postponed until a later convention.

(*d*) A series of Joint Resolutions explanatory of the reasons for the foregoing action (should it be taken) and providing for a joint committee to report to the next General Convention "what further legislation is necessary or desirable in order to bring the language of the official standards of this Church into harmony with this action."

We cannot refrain, at this point, from pointing out a curious historical coincidence. The name Protestant Episcopal was adopted in Maryland at a meeting at which the Rev. Dr. William Smith was president, the Rev. James Jones Wilmer was secretary, and one other clergyman was present. Mr. Wilmer is credited with the suggestion of the name (*cf.* Cavanagh, *The Word Protestant,* pp. 141-143). Now comes a living representative of the same family and asks that, for good and sufficient reasons, the name now be altered. Strangely enough, in the Milwaukee delegation sat a layman—Mr. H. N. Laflin—whose wife is a lineal descendant of Dr. William Smith. He, too, voted to effect the change. Is it not at least possible that there is as much good sense in these families in this twentieth century as there was in the eighteenth?

Thus far the preparations had been made when, on Monday before the opening of General Convention, the Round Table Conference met. We defer until next week the recapitulation of its work and what came of it. Obviously we shall have no report to make of what was said by any of the conferees in the confidence of the gathering.

AFTER the last General Convention, there appeared in the *Outlook* a brief review of the proceedings written by Mr. Hamilton W. Mabie, one of its editors and a distinguished deputy from the diocese of Newark, in which the view was expressed that the proposal to change the name of the Church was unwise, that it savored of partisanship, etc. Subsequently Mr. Mabie was one of that little group of advocates of the P. E. name who lately gathered in New York and took steps to carry on a propaganda in opposition to the change.

And now we find in the *Outlook* of December 24th a (deservedly) eulogistic editorial notice of Father Curran, the Roman Catholic priest at Wilkes Barre, Pa., who was so influential a factor in settling the mining disturbances in his section a few years ago, and who has otherwise been an efficient force for social improvements in the coal mining districts. "Those Protestants who, like the present writer," says the *Outlook,* "have seen Father Curran at one of the great gatherings . . . which are frequently held at the parish house, will come away with a clearer understanding of those qualities of the *American Catholic Church* which have made

it a great and growing force for social good in the United States."

Of course we realize that there are other editors of the *Outlook* than Mr. Mabie, and that he cannot possibly be responsible for the peculiarly intransigent views of the Protestant Episcopal Church which occasionally mar the interesting pages of his magazine. But it will generally be admitted that the editors of the *Outlook*, one and all, are intelligent men. Why, then, do they refer to the distinctly *Roman* Catholic Church as the *American* Catholic Church, when, in fact, it is nothing of the kind?

Mr. Mabie, as an intelligent Churchman, will of course recognize that the only *American* Catholic Church, in government and in tradition, is that which is technically called the Protestant Episcopal Church. Now if his own intelligent office associates cannot so recognize this fact as to be able to use terms accurately and discriminatingly, is he not wrong in believing that it would be "misunderstood" if this Church should change its name to one that would force upon the editors of the *Outlook* a recognition of the position which it purports to occupy in Christendom? If one must strike a balance between possibilities of misunderstanding, are they not greater now than they would be if the Protestant Episcopal Church should proclaim, by its official title, that it *is* the American Catholic Church?

The *Outlook* is not intentionally pro-Roman. That it is so in fact, in this careless use of language, only proves anew that if this Church ever expects to have its historic position recognized for what it is worth by the American people at large, it must officially assume the American Catholic title. With this evidence afforded from his own office, perhaps Mr. Mabie will see that he has thus far been on the wrong side of an important issue.

But it is not too late for him to come where he belongs.

PERHAPS it is not too late to express the thanks of the Church to Bishop Mackay-Smith for his vindication of the Church's canon law in Philadelphia in the matter of the Canon 19 incident reported last week. He had issued a Canon 19 license for a Presbyterian minister to make an "address" on a "special occasion" in a parish church; and the rector of the parish immediately proclaimed from the housetops that the "open pulpit" would now be practised at his church, scoring bitterly the canon that limited his pleasure in the matter. The reply of the Bishop Coadjutor was immediate and emphatic and it must have shown the Philadelphia public—what it greatly needed to know—that no "Open Pulpit" is tolerated in this Church except by an occasional law-breaker. The Presbyterian minister of the license, being evidently a Christian gentleman, withdrew his acceptance of the invitation that had been extended to him.

Thanks, on behalf of the Church, to Bishop Mackay-Smith!

But, if one may be permitted to add a brief postscript to this very sincere expression of thanks: much trouble in the Church would be prevented if Bishops would scrutinize very carefully any requests made to them for Canon 19 licenses to be issued in favor of sectarian ministers, especially where discretion is not a chief characteristic of the applicant. It was good to terminate this incident so nobly, and the discourteous rejoinder referring to the Bishop Coadjutor which is attributed to the recalcitrant priest in the daily papers will only serve to discredit the latter still further in public estimation; but one cannot resist saying that such incidents can generally be prevented by declining to issue such licenses in the first place. That, obviously, might well have been done in this case.

A "LIVE" priest at West Plains, Mo., has first seen that the local public library is well stocked with books on the Church and on the Christian Religion in general, and then has issued a circular of "recommended" literature on these subjects, appending brief descriptions of each book. The idea is excellent. It would work equally well anywhere else.

This enterprising priest is the Rev. R. J. Belt.

ANSWERS TO CORRESPONDENTS.

W. R. W.—(1) A chapter in Bishop Grafton's *Autobiography* tells briefly the story of Bishop Kozlowsky. No single issue of THE LIVING CHURCH contains the story. The incident was spread over several years.—(2) We shall be obliged to ask you to name the edition, volume, and page in which you find the passage that you wish interpreted; and your interpretation is quite as likely to be correct as ours.—(3) We do not know a book entitled *Philosophy of the Plan of Salvation.*

SACRISTAN.—The terms are used only vaguely, but, roughly speaking, "low mass" implies a plain celebration; "high mass" one with music, with deacon and sub-deacon, and (in Roman churches at least) with incense; "solemn mass" one of particular dignity, especially when a Bishop is celebrant; a "missa cantata" is a sung Eucharist without deacon and sub-deacon.

L.—It is impossible in the brief space of this department to enumerate and describe the different bodies of Eastern Christendom, many of which are not in communion with one another. In an article entitled "The Holy Catholic Church," printed in the *Living Church Annual* for 1905, the information as to each of these was given.

E. W. G.—(1) You are quite mistaken.—(2) You can obtain religious photographs of all sorts from the New York S. S. Commission, 416 Lafayette Street, New York.—(3) There is an excellent lending library controlled by the Society for the Home Study of Holy Scripture, 281 Fourth Avenue, New York.

SUBSCRIBER.—"Vesper lights" are any altar candles that are used at vesper services and need not be distinguished from the eucharistic lights, neither is there any fixed rule as to their number or position.

R. B. E.—It is wholly impossible for our clergy to transfer communicants to other religious bodies. Membership in the Body of Christ is not transferable.

C. R.—Christmas greens should be removed before either Septuagesima or the Purification—whichever comes first.

BLUE MONDAY MUSINGS.

I HAVE just read a book of travel which exemplifies amusingly a certain type of Englishman and his attitude towards all the rest of the civilized world. It is Herbert Vivian's *Tunisia,* published in 1899: before the *entente cordiale,* you observe, and therefore bitterly, scornfully anti-French. "How dare these absurd frog-eaters have colonies?" is the question he continually asks himself. "Every one knows that England alone can colonize successfully; whence it follows that all French colonies must fail, in the nature of the case." There is a fault in the logic somewhere; but extravagant laudation of the Arabs makes up for equally extravagant condemnation of the French. We suffer, too—*exemplum:* "Just as you have only to set eyes upon a Yankee to know him for an impudent vulgarian, so the first sight of an Arab suffices to convince you that he possesses every instinct of a gentleman!" "Everything about the Arabs serves to emphasize their innate majesty and dignity. And their dignity is only equalled by their constant courtesy and kindness." That any attempt to educate these wondrous beings, morally, religiously, or scientifically, meets Mr. Vivian's disapproval, is not surprising! And when we find the same writer commenting upon the death of a pet gazelle, saying, "I miss him more than I should miss any human child," we know quite where to place him among congenial abnormalities.

But that swift and subtle seizing of a Yankee's salient characteristic is really refreshing! The more I travel, the more I distrust hasty generalizations about peoples. "You cannot indict a whole nation," some one has said; nor can you canonize a whole nation, either. I have seen, even in Holland, rude children and drunken loafers. But I have known Prussians who were as gently courteous and considerate as if there never had been a Hohenzollern or a *Pickelhaube* in existence. Some one said to me the other day, "You do love England, don't you?" To be sure; and, what is more, I love many English people—particularly fourteen years old and under! But some of the most outrageous vulgarians I ever met called themselves English gentlefolk. I remember one wretched young bounder, quartered in America (for our sins), who expended what rudiments of brain he possessed in railing at American hospitality and courtesy. When at Christmas he received gifts and greetings from people who pitied his loneliness, he jeered at them: "We never do that sort of thing at 'ome, ye know"; and he made an all-day railway journey fasting because he didn't know what food to order in this beastly country! Yet he would be a foolish person who should take that empty-pated rotter (the word is his own) as representing the real England.

So, THERE ARE doubtless vulgar Americans. Europe seems full of them (along the main-travelled ways) to a sensitive soul; and the nasal trumpet that sounds their advance along the Rue de la Paix, or through the National Gallery, makes one yearn to hide or disguise himself. I recall one lovely autumn day at Veere. I stood on the Quay, under the beeches, with Willem and Hendrik, Janna and Neeltje, and half a dozen others, my beloved Willemina holding my hand tightly. We

were watching the brown-sailed fishing-boats come in past the Toren, as the carillon in the Stadthuis belfry rang out "Ein feste Burg ist unser Gott"; and we conversed in fragmentary Zeeuwsch, the island *patois,* eked out on my part by nods and becks and wreathéd smiles. All was peace. But suddenly a high-wheeled trap drove clattering along the klinker, from the Abbey Hotel in Middelburg; and I heard a voice unmistakably of my own beloved native land, saying, "Haow quaintly pretty! My, ain't it picturesque!" Before I could escape, her eagle eye-glass fixed me: "I say, sir, can you speak English?" I admitted it. "And air you the pastor of all these children? But you must be, they are so much attached to you!" "Only a friend." I qualified. "You don't say so! Well, I'm from Massachusetts myself, and I do think this is the dearest, queerest, funniest little place I've found yet on the hull trip!" She talked through her nose abominably, her voice screeched like a slate-pencil on a slate: but she loved Veere at first sight, so I forgave her, and confided that I knew Massachusetts a little myself. But oh, if she had only learned by heart Lear's tenderest panegyric of Cordelia, and profited by it! Every little peasant in Walcheren could have shown her a "voice soft, gentle, and low."

So I REMEMBER coming out of the *Sainte Chapelle* in Paris, one perfect September afternoon, thrilled with the exquisite beauty of that jewel of architecture, its windows burning like the walls of Paradise, aflame with precious stones. The quiet court-yard was almost deserted, save for a few soldiers off duty; a cat slept peacefully by the threshold, while sparrows played provokingly near. Just then Daisy Miller entered, her mother following, out of breath. They were "doing" Paris. I tried to slip past before the silence was broken: too late! Daisy poked her mother with her parasol. "O mommer, get on to the nervy cat!"

But, *pace* Mr. Vivian, such people are the exceptions; though the tactful Englishman, meeting some of us from the region of outer darkness, still continues to say, "No, really? I should never have taken you for Americans; you don't talk through your noses at all!"

SPEAKING of books of travel, there is a new one which I commend to you all: *The Land of the White Helmet,* by Edgar Allen Forbes. It is a vivid picture of present-day conditions in north and west Africa, by an American journalist, illustrated by his own photographs. It is written in journalese, of course: but it is genuine and convincing, and its pictures of French colonial success are very different from Mr. Vivian's caricatures. What interested me most, however, was his sympathetic account of Liberia, struggling to keep its independence, and deserving much more help from us than it has had heretofore. He speaks with special appreciation of Bishop Ferguson and his son.

I READ a wonderfully interesting article the other day about a rescued "bum" and criminal, Dave Ranney, of Squirrel Inn, New York. His English is colloquial, with the real Bowery flavor, and his religion is non-scholastic and eminently evangelical; but the special feature I want to single out for notice is his emphasis upon the importance of total abstinence from alcohol. "It's booze that's back of most of the trouble; and not the forty-first drink, *but the first.* Once get a 'bo to sidetrack the lushin', and the rest is soft as grease paint."

Extremes meet. The German Emperor, addressing his naval cadets last month, urged them to abstain wholly from all alcoholic drinks, advised them to join the Good Templars, said that moderate drinking sapped character, and added that in war and peace victory would come to the nations that used least alcohol. And yet too many of our own clergy object to total abstinence as "bigoted," and, instead of practising wholesome and altruistic asceticism, cause their brethren to offend by their own tippling habits. Let reform and judgment begin at the house of God.

PRESBYTER IGNOTUS.

TO JESUS self-sacrifice always is a means of freedom; that is what always gives to the self-denials which He demands a triumphant and enthusiastic air. Not because you have not deserved to enjoy it, not because it is wicked to enjoy it, but because there is another enjoyment more worthy of your nature, for which the native appetite shall show itself in you the moment that you really lay hold of it. Therefore let this first inferior enjoyment go; and by this conception of the purpose of self-sacrifice, Christ's law and limit of self-sacrifice is always settled.—*Phillips Brooks.*

"NATIONAL COUNCIL OF PUBLIC MORALS."

New Name Adopted by the National Social Purity Crusade.

THE AMENDED SCOTTISH LITURGY APPROVED AND ORDERED TO BE PRINTED

London Diocesan Conference Chooses Catholic Representatives

OTHER ITEMS OF ENGLISH NEWS

The Living Church News Bureau
London, Dec. 27, 1910

THE announcement is made that the National Social Purity Crusade, of which the Bishop of Durham is president for the coming year, will be known in future as the National Council of Public Morals, "a title which is more in keeping with the comprehensive educational character of the work," and which, it is hoped, will further commend the movement to the Church, Dissent, schools, and newspaper press of the whole country, and that its offices will be at Holborn Hall. It is added that the king, in kindly accepting a copy of *The Nation's Morals,* being the report of the Public Morals conference held at Westminster last July, graciously says that he fully shares the sympathetic sentiments of his late Majesty, King Edward, towards this movement, and that there is no one more anxious than himself to see the state of things (which the council deals with) changed for the better. And it is further added that, with his Majesty's knowledge, the sentiments he expressed to the Convocation of York—"The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our nation is strong, simple, and pure"—will be the motto of the organization under its new name.

Some Interesting Church History

The Bishop of Salisbury, having seen a "startling paragraph" with the heading, "Proposed Revival of the Bishopric of Sherborne," in several newspapers, writes to the *Times* that as it will certainly bring him, as Bishop of the diocese in which Sherborne is, a number of inquiries, he would like to be allowed to say that he knows nothing of the proposal and has no sympathy with it. Sherborne has, so far as he can see, no suitability as an episcopal see, except its fine minster and its good and flourishing public school. Continuing, his Lordship makes the following interesting historical allusions:

"Its position has hardly improved, either as an ecclesiastical or a political centre, since, under the wise leadership of Archbishop Lanfranc, it was decided, at a council in the year 1072, that episcopal sees which were established in obscure villages should be removed to considerable towns. The then Bishop of the western part of Wessex, Herman, consequently removed from Sherborne to Old Sarum in 1075, whence the see was moved by my predecessor, Bishop Richard Poore, to New Sarum about 1220."

Action on the Scottish Liturgy

The Scottish correspondent of the *Church Times* sends some notes on the action of the Consultative council on Church Legislation, which has held its final meeting before the provincial Synod. The Primus laid upon the table the text of the Scottish Liturgy as finally amended by the Bishops and authorized by the Episcopal Synod, and the council gave instructions for the printing and circulation of it. It is pointed out that the service thus revised is only authorized subject to the consent of the provincial Synod, which will meet at Edinburgh in May next. It is possible that amendments may be made upon it then, although not very likely. Afterwards it will become the fully authorized Liturgy of the Scottish Church. The wording of the revised Invocation in the Prayer of Consecration is as follows:

"And humbly praying that it may be unto us according to His word, we, thine unworthy servants, beseech Thee most merciful Father to hear us and to send Thy Holy Spirit upon us and upon these Thy gifts and creatures of bread and wine, that being blessed and hallowed by His life-giving power they may become the body and blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved until everlasting life."

Result of London Diocesan Election

The lay members of the London Diocesan Conference have now elected the representatives of the diocese to the House of Laymen of the province of Canterbury. There were sixty-eight candidates, and thirty-six seats to be filled. Again Catholic Churchmen are considerably in the majority.

The two sergeants of the city of London police force, who,

with a constable, were brutally murdered a week ago last Friday night by a gang of aliens whom they prevented from burglarizing a jeweler's shop in Houndsditch, were accorded last Thursday a public funeral at St. Paul's. It is understood that never, until then, had there been such a service for policemen in this country. As the *Times* says, it was a tribute and a protest shared in by all classes, from the chief magistrate of the city, who attended the service at St. Paul's in state, to the poorest and humblest.

Miscellaneous Items of News

The acting editor of *Eirene* is to be congratulated upon his success, in the face of unusual difficulties, in publishing so soon another number of this very useful organ of the Anglican and Eastern-Orthodox Churches Union. A notable feature of the new number, which is the fifth that has appeared, is an illustration, as the frontispiece of the sacred Icon, which has been adopted as emblematic of the Union, representing the Exaltation of the Holy Cross. The editor states that the appointment of the Rev. H. G. Hellier, vicar of Osmington, late vicar of Roath, Cardiff, to be lecturer and organizing secretary for the district of the British Isles, promises an important development of the work in these parts. Mr. Hellier wishes to devote himself to the work of arousing interest in this country and increasing the membership, thus leaving the general secretary more free for the constantly increasing correspondence from abroad (the Rev. H. J. Fynes-Clinton is also the present editor of *Eirene*).

The December number of *Pax,* the quarterly publication of the Benedictine Community of Caldey, contains a letter from the Lady Abbess of West Malling announcing that her Community of Benedictine Nuns have secured "a wonderfully suitable place" for their temporary home in South Wales. They have taken, on lease, Castle Hall (to be known as St. Bride's Abbey), Milford Haven. It is a large house on the top of a hill, overlooking an estuary, with grounds, which are largely wooded, running right down to the water. "The house was built about 120 years ago, and is extraordinarily ugly—what one might call very debased Italian architecture of that period—but that does not so much matter to us in a temporary home." They are obliged, of course, to make very various alterations; if possible, they aim at moving almost directly after Easter. They have not been able to make any arrangements about the future of St. Mary's Abbey, Malling, as yet. They will try and keep the place, if it is in any way possible.

It appears from the Abbot of Caldey's Community Letter that there is a steady growth of his Community. They are receiving a marked increase in the number of applications for admission, and he thinks the next twelve months should prove to be an exceptional year in the number of good novices. The notable table of contents for this number of *Pax* contains a reprint, by permission from the *Church Times* (Milwaukee), of a discussion of the subject of "The Reservation of the Blessed Sacrament for the Sick and Dying" by the Bishop of Milwaukee; and also an historical essay on Mediævalism, "The Great Thousand Years," from the pen of Mr. Ralph C. Cram, of Boston.

A news agency states in effect that the Rev. W. N. Lambert has withdrawn himself and his chapel in River street, Canonbury, from Bishop Mathew's sect. It is added that he has placed himself under the jurisdiction of the Bishop of London.

The *Times* prints an account from a correspondent of the "campaign" against Mgr. Duchesne, the illustrious French Churchman, now being waged presumably by a coalition of which the journal *L' Unita Cattolica* is the organ. I may give some extracts therefrom in my next letter. J. G. HALL.

EITHER CHRIST was more than a good man, or He was a very bad man. Either He had a selfish, paltry thirst for popularity, which led Him to demand from men at the risk of their soul's perdition a worship to which He had not the slightest claim, or else He was God manifest in the flesh, the Only Begotten of the Father. We must choose between these alternative suppositions. Which do you suppose is the more reasonable of the two?—*Professor Momerie.*

A QUAKER once said: "Friend, if thou canst not speak well of thy neighbor, speak not!" It would be well if this were "written on the palms of our hands," that we might never forget such good advice. An evil whisper plants itself in fertile soil without efforts, and discord springs up to blossom abundantly. Speak well of your acquaintance, or say nothing. Be charitably inclined toward all, for who is blameless or undeserving of reproof? "Judge not, that ye be not judged."—*Selected.*

LAST WEEK IN NEW YORK.

Branch Office of The Living Church
416 Lafayette St.
New York, Jan. 10, 1911

ON the feast of the Epiphany, at the evening service in Grace chapel, East Fourteenth street, the bronze memorial tablet commemorating the life and works of the Rev. Dr. Huntington was solemnly dedicated. The Rev. George H. Bottome, vicar of the chapel, spoke eloquently of the "life that glowed as his did" only for the well being of his fellows. "The poor were ever his tender care."

The tablet bears a relief bust of Dr. Huntington in profile and is the work of J. Massey Rhind, sculptor. It is the gift of many to whom the giving of a small contribution meant much.

Bishop Darlington was the morning preacher in the Church of the Ascension, Fifth Avenue, on Sunday, January 8th. He took for his subject "The Needs of Coal Miners." His diocese is partly in the coal fields of Pennsylvania, and the Bishop was well qualified to speak for the miners and their families. The vesper service, with artistic programmes of choice music prepared by Richard Henry Warren, and executed under his direction by an extraordinarily good choir, continues to attract many to these services.

Bishop Darlington Speaks for Miners

The Rev. Horace E. Clute, rector of the Church of the Holy Nativity, Woodland Road and Webster Avenue in The Bronx, has arranged a special service for Sunday afternoon, January 15th, at 3:30 o'clock, in memory of the late rector, Rev. Dr. Herbert Müller Hopkins. Addresses are to be made by Bishop Greer and by some personal friends of Dr. Hopkins.

In Memory of Rev. Dr. H. M. Hopkins

On Sunday evening, January 8th, the annual service for all the guilds of the parish, of which there are nine, was held in old Trinity Church. There was a procession of choir, guilds, and the clergy around the venerable church, and special music. An appropriate address was made by the Rev. Dr. Manning, rector of the parish.

Guild Service in Old Trinity

The Sunday School Rally committee of the Junior Clergy Missionary Association, in the interest of the Lenten Offering, is planning to encourage the holding of local Sunday school rallies throughout the city of New York and vicinity, on Quinquagesima Sunday. The next meeting of the committee will be held at the Church Club, 53 East Fifty-sixth Street, on Monday, January 16th, at 8 P. M. Invitations have been sent out to the clergy and Sunday School superintendents of the city and suburbs to attend this meeting. The Rev. H. L. Burleson, secretary of the Board of Missions, will make a short address on the subject, "The Place of the Lenten Offering in the Life of the Sunday School."

Sunday School Rallies Planned

The service of dedication of St. Mark's Church, Mount Kisco, was held on December 23d. The rector, the Rev. E. F. Chauncey, was assisted in the rendering of the service by the Rev. W. W. Davis of Chappaqua and the Rev. Lea Luquer of Bedford Village, while Bishop Greer and Archdeacon Van Kleeck made stirring addresses. A number of sectarian ministers had places in the nave. After the service the visiting clergy were entertained by Mrs. J. Borden Harriman.

Church at Mt. Kisco Dedicated

THE PETTY TRIALS OF LIFE.

But you know a great deal of the trouble of your life does not come from the major trials at all, but that a great deal of the downright misery of your life comes from petty trials. You get a letter in the morning before you begin the day's work, a carping and insolent letter, and the poison goes into your blood and makes it sour all the day. You wrangle at the breakfast table in a family about some arrangement of the day, and go fretted to the day's work. A friend passes you on the street, and you believe she saw you perfectly well. Some meddler brings you a criticism passed by some candid friend, and which he carried to you because he thinks it right that you should know. There is a feline amenity at that teatable, and the two ladies go home all on edge. What are they? Such little things, but they mount up into evil temper, darkened outlook, sore heart, and bad blood. My point is this: that not one of them was inevitable; not one of those little trials would ever have happened if you and I had some common sense, and with common sense, some kindliness toward our brother. It is our social insolences, it is our irritating manners, it is the pinpricks of our conversation, it is our regardlessness of other people's feelings that darken our neighbors' lives. Well, then, is not life heavy enough for you and me? If there is anybody that says it is not heavy enough for him, and he does not suffer from unkindness, I rule him out of court; he may go home boasting and rejoicing. Is not life heavy enough for you and me without all this addition of vexation and of irritation? Why should you and I spoil our neighbor's temper? Why should we disturb his peace? Why should we lessen the poor little joy he has in the world? Why should we make his life rougher, when we could have helped him?—*Selected.*

FORTIETH ANNIVERSARY OF ST. GEORGE'S, WEST PHILADELPHIA

Sermon on the Occasion by the Founder of the Parish, Rev. Dr. Charles A. Maison

SECTIONAL CONFERENCES ARRANGED FOR MEN'S AUXILIARY

Holy Trinity Chapel Seeks Release from the Mother Church

OTHER DIOCESAN EVENTS OF INTEREST

The Living Church News Bureau
Philadelphia, Jan. 10, 1911

THE services at St. George's, West Philadelphia, in commemoration of the fortieth anniversary, were begun on the Feast of the Circumcision by a choral Eucharist, at which the preacher was the Rev. Charles A. Maison, D.D., who began in a private house the services from which St. George's grew, in 1869. Dr. Maison was then rector of St. James', Kingsessing, and the whole section was far out in the country. Now the parish is in a growing part of West Philadelphia, into which new families are moving constantly. The cornerstone of the church was laid June 4, 1870, and on January 1, 1871, Bishop Stevens opened the church for divine worship. The Rev. L. W. Batten, D.D., of St. Mark's, New York, who was rector of St. George's from 1887 to 1890, was present and made an address at the service on Wednesday evening. Preachers at the other services of the week, in addition to the rector, were the Rev. S. Lord Gilberson, rector of St. James', Kingessing, and Dean of the West Philadelphia Convocation; Rev. J. J. Rowan Spong, Rev. George Rogers, and Rev. George L. Richardson. The Feast of Lights was held on Sunday afternoon, January 8th.

Men's Auxiliary Conferences

The diocesan Men's Auxiliary to the Board of Missions is following up the effort to establish in every parish a missionary committee of men, by calling together these parochial committees in a series of sectional conferences, which will be addressed by members of the Auxiliary in an effort to attack the problem of raising the apportionment with intelligent and concerted energy. These conferences are arranged as follows, the effort being to hold them, so far as possible in churches centrally located, and to cover the whole diocese in the month of January: January 5th, St. Paul's, Chester; Church of the Redeemer, Bryn Mawr. January 12th, St. Mary's, Wayne; St. Peter's, Germantown; St. Mary's, West Philadelphia; Holy Apostles, South Philadelphia. January 19th, St. Luke's, Newtown; St. Matthew's, North Philadelphia. January 26th, St. Mark's, Frankford; St. David's, Manayunk; All Saints', Norristown.

The Rev. Charles C. Pierce, D.D., in announcing in his parish paper the appointment of the men's missionary committee, says, "It will be their business to exploit the matter of missions, which is the chief business of the Church, in St. Matthew's parish." Mr. E. H. Bonsall, national president of the Brotherhood of St. Andrew, is chairman of the committee. The live interest of this parish in missions is also indicated by the fact that the children of the Sunday school and Junior Auxiliary have already begun work to raise the money for their Lenten and Easter offering. The third Wednesday evening in each month is appointed for a parochial missionary meeting, at which there are always several speakers, and the several fields of the Church's work are successively reviewed.

Relief for Disabled Sextons

The Sextons' Association at a meeting in St. Stephen's parish house on Tuesday, January 3d, made plans for starting a relief fund for sick or disabled sextons, or for the families of those who die in office. A play for the benefit of the fund is to be given by the Boys' Club of St. Matthias' Church, in the parish house of the Church of the Advocate, on Tuesday evening, February 7th. The president of the association is Mr. F. H. Simonds, sexton of St. Matthew's Church.

Chapel Seeks Independence

The congregation of Holy Trinity Chapel, acting by a committee of their members, have begun proceedings in equity in the Court of Common Pleas to have the chapel freed from the control of the vestry of the Church of the Holy Trinity, and the endowment fund, a legacy from Mrs. Anna H. Wilstach, turned over to them. This action grows out of a dispute of long standing, which has passed through various phases, and really turns upon the legal construction of Mrs. Wilstach's will. It is claimed by the people of the chapel that her contributions were made to them with the intention of enabling them in time to become independent of the care of the Church, and organize as a separate parish. This claim is denied by the vestry of Holy Trinity, which filed an answer, through its solicitor, Mr. George Wharton Pepper, on Friday, the 6th. In this answer it is related that Mrs. Wilstach had no intention of making possible the independence of the chapel, that more than twenty other persons beside Mrs. Wilstach contributed toward the erection of the chapel and Sunday school building, which were built in 1874, at a cost of $136,000, and that up to 1892, when the endowment fund was available, on the death of Mrs. Wilstach, the expense of maintaining the chapel was largely borne by the mother parish. It is expected that the chapel committee will now file a formal replication, and that the case will then be heard by a judge without a jury.

Preparations for the Missionary Jubilee.

The diocesan branch of the Woman's Auxiliary is taking active part in the preparations for the jubilee of Women's Foreign Missionary Societies, which is to be held in Philadelphia, February 13th, and 14th, preparatory, as in many other cities, to the great national celebration in April, in New York. There will be an evening rally on the 13th in the Academy of Music and on the 14th a luncheon in Horticultural Hall, where some fifteen hundred women are expected to participate in the sending and receiving of "missionary valentines." The committee of Churchwomen has issued a prayer card to assist in preparation, and it has been adopted by the other religious bodies generally. Mrs. J. Nicholas Mitchell, educational secretary of the diocese, is first vice-chairman of the committee of arrangements, and many of the parish branches have arranged to hold services of intercession for the objects in view.

Minor Items of Diocesan News

The Missionary Society of the Divinity School has arranged for a Quiet Day for the students to be conducted by the Rev. Philip M. Rhinelander of the Cambridge Divinity School. The opening service will be held on Thursday evening, the 12th, and services and meditations will be continued throughout Friday, the 13th.

The Church of St. Matthias (the Rev. C. Rowland Hill, rector) will celebrate its fifty-fifth anniversary and the seventh anniversary of the present rectorship on the Third Sunday after Epiphany. The endowment fund of this parish is now over $5,000, having been increased by more than $400 during the past year.

The annual meeting of the Philadelphia Sunday School Association is to be held at the Church of the Holy Apostles on Monday, January 16th.

Emmanuel Church, Kensington (the Rev. Edward Giles Knight, rector) held its seventy-fifth anniversary on the first Sunday after Epiphany. The establishment of this work, in the northern part of the city, was one of the last acts of Bishop White. The rector preached an historical sermon in the morning, and the Rev. Robert Johnston of the Church of the Saviour was the preacher in the evening.

Mr. W. R. Stirling, representing the Board of Missions, addressed the congregation of the Church of the Saviour, West Philadelphia, on Sunday morning, January 8th, on the apportionment, and the Rev. Hugh L. Burleson preached at St. Simeon's in the same interest.

The annual meeting of the Church Historical Society is appointed for Thursday evening, January 12th. Officers are to be elected, and the Rev. S. F. Hotchkin, registrar of the diocese of Pennsylvania, is to give brief sketches of the lives of Bishops White, Onderdonk, Potter, Bowman, and Stevens.

The Bishop of Milwaukee is the guest of relatives in Philadelphia. On the First Sunday after Epiphany he preached and administered confirmation in Christ Church, Media, and in the afternoon preached at St. Mary's, West Philadelphia. On Tuesday evening, the 10th, he is to speak on Home Missions at a service held in St. Clement's, under the auspices of the Girls' Friendly Society.

CHRISTIANITY AND THE DURATION OF LIFE.

Dr. Simon N. Patten, professor of Economics in the University of Pennsylvania, is quoted as follows: "Wherever the Christian religion has flourished, there has been a steady rise in the average length of life in society. It was so in the past ages, and it is so to-day. Christian peoples are to-day away ahead of the pagan races in this regard. The average length of life in Christian countries is about five to fifteen years longer than in pagan countries. During the last four decades the average length of life of the individual in advanced Christian countries has risen about six years. Forty years ago the average length of life was thirty years; to-day it is about thirty-six years. This will not stop. There is no doubt but that within another ten years the average length of life will go up to forty years, and within the next fifty years I think it is likely that the jump will be to sixty or sixty-five years."

Dr. Patten has given many years to an exhaustive study of this problem of the duration of human life, and it is his firm conviction that the greater the hold the Christian religion has upon the community, the longer will be the average term of life and the more common will become lives of great longevity. When one reflects upon the intimate relations existing between morals and health, it seems only natural and reasonable that the practice of the Christian virtues should conduce to a prolongation of days, other things being equal.—*Selected.*

VARIOUS CHURCH GATHERINGS IN CHICAGO

Woman's Auxiliary Plans a Dinner on Mission Problems

FATHER OFFICER WILL CONDUCT A RETREAT FOR THE CLERGY

The Living Church News Bureau
Chicago, Jan. 10, 1911

AN interesting variation of what has become so common in this diocese, a dinner for the discussion of mission problems, will be given on January 26th at the Grand Pacific Hotel, under the auspices of the Woman's Auxiliary. To it will be invited all the clergy and their wives and all the diocesan and parochial officers of the Auxiliary and their husbands. Speakers have not as yet been selected, but it is expected that as a result of the dinner the work of the Auxiliary in the diocese may be greatly broadened and deepened. Plans were made for this affair at the monthly meeting of the Auxiliary held last Monday. Despite the cold weather there was a large attendance. The feature of the meeting was the address of Mrs. John Henry Hopkins on "The Milwaukee Plan."

This plan originated in the diocese of that name, and provides for the contribution of one dollar from each of the 500 branches in the Fifth Department to a fund which is to be used for that mission in the department which, in the judgment of the department secretary, needs it most. Mrs. Hopkins also told of the 1910 United Offering, and made suggestions for the increase of Chicago's share of the one to be presented in 1913.

Retreat for the Clergy Planned

Plans for the clergy retreat on January 30th-February 1st are maturing. The place has been definitely decided upon as St. Paul's Church, Kenwood (the Rev. Herman Page, D.D., rector). The Chicago Beach Hotel, which is in the immediate neighborhood, has offered the use of thirty rooms for out-of-town priests. There is some doubt, however, as to whether this arrangement will be accepted, much as the offer and the spirit which prompts it are appreciated, on account of the disintegrating effect which, it is feared, it might have upon the retreat as a whole. Father Officer has accepted the invitation of the Bishop to be the conductor.

Initial Dinner of the Church Club

The first of the Church Club dinners will be held next Thursday evening, January 19th, in the dining room of the La Salle Street station. The cost of the dinner will be $1.00 the plate. Reports will be made of the progress in missionary interest and offerings which has resulted from the plans formulated and the efforts started at these dinners last year. There will be several speakers from among the laymen, and the main address of the evening will be made by the Bishop of Chicago.

Congregational Labor Secretary

An interesting event in religious circles takes place January 20th among our Congregational brethren, when the Rev. H. A. Atkinson will be inaugurated into office as the Congregational Secretary of Labor and Social Service. His field will be the whole country, and his headquarters will be in Chicago. Five thousand dollars a year has been guaranteed by the Congregational Brotherhood to pay the expenses of his office. His work will be almost identical with that being carried on among the Presbyterians by the Rev. Charles Stelzle.

Miscellaneous Diocesan Notes

The Church of the Advent (the Rev. Annesley T. Young, priest), has just been put upon a solid financial footing. Funds for current expenses have been raised among the communicants sufficient to relieve the diocesan board of the necessity of furnishing the two to three hundred dollars which they have given for many years to the mission. Furthermore, the mortgage on the property having come due, instead of getting a new loan on that basis, the mission has issued bonds for $5,000, all of which were taken up by those interested in two days.

The Round Table met on Monday, January 9th, and was addressed by the Rev. C. H. Evans of Mayebashi, Japan, on the work that is being done in that land and the problems just now most vital there.

The Church of the Redeemer (the Rev. J. H. Hopkins, D.D., rector) received several Christmas gifts, among which were a Lectern Bible with the marginal readings, and an elaborate baptismal shell, given in memory of Miss Edith Graveder.

The Bishop of Chicago will be out of the city most of this week. He leaves Monday for New York for the opening meeting of the newly organized Board of Religious Education. From there he goes to Toronto for a brief visit. The Rev. Charles H. Young of Christ Church will also attend the meeting of the board in New York.

BERNARD I. BELL.

DAY BY DAY we ask of Him and He gives us our daily bread: what more abundant joy and honor than to be permitted, day by day, to give something to Him?—*Keble.*

PURITAN VS. ANGLICAN.

BY THE REV. W. P. LADD,
Professor of Church History, Berkeley Divinity School.

THE author of this interesting and important work * is an American Churchman, a recent graduate of Harvard University, and now instructor in history in Washington University, St. Louis. He won for himself an honorable place as a historical student by a monograph, published several years ago, entitled *The Presbyterian Movement in the Reign of Queen Elizabeth as Illustrated by the Minute Book of the Dedham Classis.* The substance of that study he reproduces in the present work in the chapter entitled "Unmasking Puritanism." There were Puritan as well as Jesuit plots in those days. Dr. Usher has done something the same sort of successful detective work on the history of the Puritan plotters that his hero Bancroft carried on against the Puritans themselves; and he has the advantage over Bancroft in the completer documentary knowledge which is accessible to the historian writing three centuries after the event. Dr. Usher's knowledge of English Puritanism in the period 1585-1610 is, in fact, unrivalled. And this knowledge has furnished him the key to an understanding of the religious history of the opening years of the seventeenth century such as no previous historian has attained. His book is unquestionably one of the most important contributions to the history of the English Church that has been made in many years, and the most important ever made by an American scholar. Incidentally, he has given us a convincing and most valuable apology for the Anglican as against the Puritan religious ideal.

At the accession of James I. in 1603 the English Church was confessedly in urgent need of reform, and what the author calls "reconstruction." It had in large measure lost the influence and efficiency which the settled faith and discipline of the Middle Ages had lent it, and it had not yet adapted itself to new conditions. The clergy were poverty-stricken and too often ignorant. Pluralism and non-residence were common. Disciplinary rules were not defined, or, if defined, not enforced. Disorder reigned. We have been often told how the zealous and learned Puritan kept alive the flame of true religion, while the proud and selfish Anglican Bishop kept up the abuses with one hand while he kept down the Puritan with the other. In fact, the Bishops were eager to correct abuses, but they had been restrained by the Queen. Her do-nothing policy in Church and state had carried the nation through a manifold peril, but had sacrificed the good of the Church to that of the state. The death of Queen Elizabeth and the accession of James gave the Bishops, and especially their leader Bancroft, then Bishop of London, the long hoped-for opportunity. The Puritans, however, forestalled them by a shrewd move. Posing as the only true friends of reform, they met James on his way to London and presented their "Millenary Petition," which, they claimed, represented the sentiments of a thousand long-suffering Puritan divines. The Puritans have been taken very seriously by most modern historians. James was at first inclined to take them so, and he called a conference at Hampton Court to consider their demands. Of his final decision against them at the conference Gardiner says: "In two minutes he had sealed his own fate and the fate of England forever." Bancroft in opposing them "overstepped all the bounds of decency." And Gardiner is convinced that there must have been 300 Puritan ministers who were deprived of their livings because they were unwilling to accept the canons which were drawn up as a result of the conference.

In fact the Puritans were an impossible body of men. Underneath their seemingly innocent proposals lay a carefully articulated scheme for the overthrow of the constitution of the Church. The Bishops treated them with great consideration. Their departure from the Church was inevitable and a great gain. The only mistake was in exaggerating their importance by inviting them to a conference at all. As to their number, there were not in all England more than 350 clergymen who could possibly be classed as Puritan. Of these only about sixty were deprived, and they "the rashest and least commendable of the radicals." All this and much more the author shows in great detail and with abundance of documentary proof.

Those too numerous persons who love to cherish venerable traditions about things which never happened will perhaps be little affected by Dr. Usher's exposure of the Puritans. We

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* *The Reconstruction of the English Church.* By Roland G. Usher, Ph.D. New York and London: D. Appleton & Co. 1910. 2 vols. $6 net.

expect the Puritan myth to figure picturesquely for years to come in popular religious tirades. To the average Protestant it will seem as sacrilegious to criticise it as it did in the Middle Ages to disbelieve the story of the 11,000 virgins dead at Cologne, or that of Dionysius carrying his own head in his hand after his execution. But the serious historical student will find that Dr. Usher's book is one he has to reckon with. He will find he has been misled even by those historians whose reputation for impartiality is best. He will find here a fulness of trustworthy information such as no previous history of the period can offer, information which is on the whole decidedly unfavorable to the Puritan party. The days of the mythical Puritan and the mythical Anglican ecclesiastic are certainly numbered. May they soon be put together in a common grave, and rest in peace! There will be few intelligent mourners.

What some of the author's conclusions are with reference to the Puritans may be suggested by the following sentences taken somewhat at random from his two volumes:

"An idea has of late found favor in many quarters which treats Puritanism as synonymous with the spirit of the Renaissance and Reformation, with the impulse to make the Church and the world better and purer, and which claims as its adherents all men of learning and piety, all men of high ideals and pure life and speech. . . . Yet such an idea as this cannot be used as a definition of historical parties in the year 1603. . . . In reality, Bancroft, Hooker, and the English Church represented the modern idea of Puritanism more truly than did Cartright and his followers." "The strength of the Puritan movement must have lain almost entirely in its clergy." "By favor of the gentry the Puritan ministers were introduced into the Church; by the favor of some Bishops and the general weakness of the administrative fabric they were maintained there." "The average Puritan preacher or lecturer, often a man without university training, received from four to five times as much as the ordinary parish rector." "It is very difficult to understand why the Puritan ministers and gentry closed their eyes so obstinately to the fact that the condition of the Church was due not to the Bishops or to Episcopacy, but to the agrarian changes, etc. That they knew it is proved by plenty of documents and letters. Yet they continued to insist on the complete abolition of pluralities and non-residence and upon the introduction of a learned clergy, while, with the very same breath, they rejected unqualifiedly every bill or suggestion that tended to increase the clerical incomes. . . . The only plausible surmise seems to be that the leaders realized that to increase the clerical incomes was to help the Bishops out of their dilemma. If, therefore, they could secure the abolition of pluralities and non-residence without increasing incomes, and, at the same time, make the induction of degree men compulsory, the position of the Bishops would soon be untenable, and all England would see that Episcopacy was a failure. Then the victory of Presbyterianism would be assured." "The Puritans who sat in Parliament in 1606 and 1610 and denounced the violence and cruelty of the Bishops toward the deprived ministers, 'whereby our souls are starved,' recked little indeed of the Yorkshire and Herefordshire Catholics suffering the more real pangs of hunger and cold. While they complained that their ministers could no longer preach, they paid little heed to those poor Catholics who had lost everything but life and honor. The Pilgrims who went to Holland certainly experienced no harder fate than did the exiled Catholics. Yet the Puritan cry still arose for more severity, for harsher laws," etc. "Certainly the record of episcopal 'persecution' is far shorter, far less fierce, and far less merciless than the long and unbroken series of Puritan demands, in and out of Parliament, for the extirpation of the Catholics."

But Dr. Usher's book is not only, or chiefly, concerned with drawing a contrast between the two parties in Church and State, Puritan and Anglican. That is incidental. Its main purpose is to set out the radical administrative and legal reform which the Church underwent in the critical years, 1603 to 1610. Up to that time the Church had never adapted itself on its disciplinary side to the new conditions and problems created by the break with Rome under Henry VIII. Under Elizabeth something approaching chaos had reigned. It was left for Bancroft, created Archbishop of Canterbury soon after James' accession, to introduce law, order, and efficiency. Bancroft here comes to his own at last. He has been often criticised and sometimes made the scapegoat for nearly everything that went wrong in the seventeenth century. In reality he rendered the Church and nation invaluable service. He was one of "the two most remarkable ecclesiastics of the (sixteenth) century" (Parsons, the Jesuit, being the other). Far from being the bitter enemy of progress, he was large-minded and tolerant; he was the first man of modern times to perceive that the mediaeval theory which assumed that all citizens belonged to the Church was outgrown, and that if people could not subscribe to the doctrine and discipline of the Church it was for them to withdraw and set up, if they chose, religious organizations of their own. Perhaps the author slightly overworks his thesis. At least he seems to overwork the word *reconstruction*. There have been other reconstructions of the English Church, there may be yet others in the future. It would certainly be a gain if after the title were printed the dates *1603-1610*, so that the title of the book might give some clue to its contents, and tell the reader whether to expect, say an account of the times of William the Conqueror, or a proposal to Mr. Lloyd George for disestablishment. But in general the author's discovery—for it may properly be called that—will stand. And we need not seriously find fault with him if he chooses to call it *the* reconstruction, and to spell it with a large R, as he does.

The literary construction of these two volumes is excellent. They are full of documentary quotations and footnotes (usually referring, by the way, to unprinted material), but they read easily, and there is little repetition. The style is clear, though occasionally, it must be confessed, slovenly, and even ungrammatical (as in the last sentence on page 400, volume II.). We have noted some misprints. And the following sentence is hardly correct: "Article XX. said that there were repugnant passages in Scripture" (I., 200).

We look to see further valuable contributions to English Church history coming from the pen of this learned and brilliant young historian. The Church is suffering to-day, and the cause of Christian unity is greviously suffering, for the bad name Anglicanism and Episcopacy got in England in the age of the Stuarts. Did they deserve that bad name? We believe not. The Church was the victim of untoward circumstances for which it was not responsible. The true Anglicanism of the seventeenth century, learned, high-minded, and *tolerant*, speaks in the pages of Sir Thomas Browne. The history of the Church of England in the seventeenth century has never been satisfactorily written. We trust the success of the present volumes will attract Dr. Usher to further conquests in that field.

SOME RANDOM THOUGHTS.

By Ralph Erskine Gentle.

ALL emotion demands expression; if a man has never felt that he must let his Christianity have an outlet, it is a bad sign.

Truth professed has no transforming power; truth received and fed upon can revolutionize a man's whole character.

There are many good people who comfort themselves when men dislike them, or poke fun at them, by thinking that their religion is the cause, when it is only their own harshness of character.

There is nothing cheerful or tranquilizing in grubbing among the evils of your own heart, and it is possible to do that too much and too exclusively. If your favorite subject of contemplation in your religious thinking is yourself, no wonder that you do not get much joy and peace out of that. If you do, it is of a false kind.

"Zacchaeus! make haste and come down; to-day I must abide at thy house." Perhaps it was the first time since he had been a child at his mother's knee that he had heard his name pronounced in tones of kindness. There was not a ragged beggar in all that land who would not have thought himself degraded by putting his foot across the threshold that Jesus now says He will cross.

One often hears of ministers being killed with kindness, but it would be difficult to find the place of their burial.

No man rightly and honestly seeks God and fails to find Him. The literal meaning of one of the Old Testament words for *sin* is missing the mark, and that emphasizes the truth that no man wins what he seeks who seeks satisfaction other than in God. Like the rivers of the deserts which lose themselves in the sands and never reach the sea, all lives which flow toward anything but God are dissipated and vain. No pilgrim Zionward perishes in the wilderness, or loses his way, or fails to reach "the city of habitation." "They go from strength to strength; every one of them in Zion appeareth before God."

To experience religion is not the event of an evening, but the work and the joy of a lifetime.—*Selected.*

CONSECRATION OF DR. PERRY.

THE day dawned cloudy for the Feast of the Epiphany and the consecration of the Rev. James DeWolfe Perry, Jr., as Bishop of Rhode Island, in St. John's Church, Providence. Morning Prayer was said at 9 o'clock, after which the church was cleared and the doors were not opened again until 10:15.

The admission to the consecration was strictly by ticket. The seating capacity of the church was taxed to the utmost and many stood at the rear of the nave throughout the service.

Over 150 vested priests were in the procession which opened the service promptly at 11 o'clock. The opening hymns were "Ten thousand times ten thousand" and "Ancient of days." Assembled in the chancel were the following Bishops: the Rt. Rev. Daniel Sylvester Tuttle, D.D., Bishop of Missouri and Presiding Bishop; Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, Rt. Rev. Alexander H. Vinton, D.D., Bishop of Western Massachusetts, acting as consecrators; the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, and Rt. Rev. David H. Greer, D.D., Bishop of New York, presenting Bishops; Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, preacher; Rt. Rev. Leigh R. Brewer, D.D., Bishop of Montana, Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, Rt. Rev. Alfred Harding, D.D., Bishop of Washington, D. C., Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia, Rt. Rev. Edwin M. Parker, D.D., Bishop Coadjutor of New Hampshire, Rt. Rev. Frederick Courtney, D.D., retired Bishop.

The attending presbyters were the Rev. James DeWolfe Perry, D.D., father of the Bishop-elect, and the Rev. Edmund S. Rousmaniere, D.D., rector of St. Paul's Church, Boston.

In the procession were the clergy of the diocese, visiting clergy from New Hampshire, Massachusetts, and Connecticut, students of the Cambridge Theological School and other seminaries, and members of the Standing Committee. Bishop Tuttle was celebrant, Bishop Lines epistoler, Bishop Tucker gospeller, and Bishop Francis read the Litany.

RT. REV. J. DEW. PERRY, JR.,
Bishop of Rhode Island.

The service was very impressive but very simple, the responses being said, not sung. The anthem sung during the vesting of the Bishop-elect was "Come unto Me, all ye that labour"; and at the Offertory, "They that wait upon the Lord shall renew their strength," the music being exceptionally well rendered by the vested choir of women and men.

The sombre interior of the church was made attractive by the Christmas greens in festoons, the flags in the galleries, and the lights upon the altar. The hymn after the consecration of the elements, "And now, O Father," was sung kneeling. The Recessional was "I heard a sound of voices." The offerings were devoted to domestic and foreign missions.

After the service the clergy and their wives, the Bishops, and members of the Woman's Auxiliary were entertained at luncheon by Mr. Howard O. Sturges at his beautiful home on Hope street. Here Bishop Perry and his wife held an informal reception: among the guests being his Excellency Aram J. Pothier, Governor of Rhode Island, Mayor and Mrs. Fletcher of Providence, and judges of the Rhode Island Supreme and Superior Courts.

The first official act of the new Bishop was to dedicate the Bishop McVickar Memorial House, after luncheon. There was a large number of people present.

The Churchman's Club gave a dinner and reception to Bishop Perry in the evening at the "Eloise." Here the Bishop was given a grand ovation. Two hundred and ninety-four men sat down to dinner, including, besides the members of the club, invited guests, Bishops and clergy. At the head table were Bishops Parker, Greer, Brewster, Tuttle, Francis, Courtney, and Harding, Bishop Perry, his father, Dr. Perry, and prominent members of the diocese. Hon. James A. Pirce presided as president of the Club, and the speakers of the evening were Bishops Perry, Tuttle, Francis, Brewster, and Greer, all bringing felicitations and greetings to the diocese. Ladies occupied the galleries for the speeches, and after dinner the Bishop received them in the large parlors adjoining the dining hall.

Bishop Perry begins his work in this diocese under the most favorable circumstances, with the good will of the people, a growing affection, and the pledged support of the Churchmen's Club. He will begin his visitations immediately and will find his time completely occupied with an overwhelming amount of work.

AS OTHERS SEE US

"The title the American Church would not please fifteen millions of Protestants," says the New York *Christian Advocate* (Methodist), "though it might the one million members of the Protestant Episcopal Church in this country; but that is no reason why they should not choose it if they wish. The Methodist Episcopal Church was organized and named about a year before the English churches in this country organized and took a name. It was said about that time that they added the word Protestant in order not to be confused with the new denomination, but this was vigorously denied by the Anglicans, who declared it was done to distinguish them from the Roman Catholic Church. 'What's in a name?' A great deal at first, but it lessens with the flight of time. Nevertheless, in the history of Christianity names have been fruitful seeds of controversy. 'Protestant' is a hated adjective in the minds of many in the Anglican Church, and not a few in the 'Protestant' Episcopal Church. Why do they not elide the word Protestant? Their claims for the Episcopacy are such that among Protestants they are alone, and 'Episcopal' would not conflict with high church, low church, or broad church. Of course, the Roman Catholics might smile; but they deny integrity of the orders of the Protestant Episcopal Church."

"UNDOUBTEDLY the most interesting business of the Convention to us, members of a sister Church," says the *Church Chronicle for the Province of South Africa*, "was the effort that was made to alter the grotesque and misleading title of 'Protestant Episcopal Church of the U. S. A.' A very satisfactory conference between representatives of all shades of opinion was held before the meeting of the Convention, and unanimously agreed to the omission of the word 'Protestant,' in the title; but after a discussion, conducted in the best possible spirit, the Convention, voting by dioceses, decided by a majority of one vote only against any change. Although it will be much regretted that so obvious and needful a change could not be made this year, the tone of the discussion and the narrowness of the majority are a convincing augury of success at the next attempt three years hence.

SLOWLY, throughout all the universe, the temple of God is being built. Wherever, in any world, a soul, by free willed obedience, catches the fire of God's likeness, it is set into the growing walls a living stone. When in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into the growing wall. . . . Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. O if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—*Phillips Brooks.*

THE FAR COUNTRY is forgetfulness of God.—*St. Augustine.*

THE ARCHBISHOP CHRYSOSTOM OF SMYRNA ON ANGLICAN ORDERS.

The Rev. H. F. Fynes-Clinton, General Secretary of the Anglican and Eastern-Orthodox Churches Union, has received from the Archbishop of Smyrna the following remarkable letter, here reprinted from the *Reunion Magazine:*

HAVING formed the conviction, from the special studies and inquiries which I have made and been engaged in, on the question of Anglican Orders, *that the Orders of the Anglican clergy are good and valid,* a question which forms the most burning and eager subject of all the theological movement in the Church of England, from the very first when the Anglican Church broke away from the Papal as early as 1549, but more particularly within the last ten years, since the time when the Roman church officially pronounced that harsh, condemnatory, and sinister judgment against the validity of Anglican orders; and having the humble opinion that the individual witness and belief regarding this great subject of an Orthodox Bishop going up from the ancient East to the hyperborean countries of Europe in order to bear witness to the validity and force of their orders, will be a cause of many inestimable spiritual blessings in the relations of the two churches; besides the conjecture that absolutely no injury can be caused to any dogmatic teaching or ecclesiastical regulation of ours whatsoever, by the unofficial private witness of an humble Eastern Bishop, who might go and say whatsoever he might say, not in the name of his Church, but in his own name and on his own responsibility alone, for the edification and not for the destruction of the high esteem and the great reverence which our Church justly enjoys among the pious clergy and lay-folk of this noble English people. . . . Having once been enrolled among the members of the Union, I felt an internal and inward voice calling me to go to you and lay a little stone upon the magnificent and most sacred temple of Christian truth, peace, and unity, which is being raised among you with such devotion and faith.

From all that I have been taught until this present, from my humble personal experience, from the great lessons of the historic life of our Eastern Church, from the survey of the majestic march of Christianity in the world, I have been led to the indisputable truth that the divisions and schisms between the Churches of Christ have caused the Christian world the greatest of its calamities and devastations, greater still than those which it did and does suffer from the terrible attacks and assaults of all the enemies of the Christian name taken together, whom the adversary has stirred up and set upon it at divers times, in order to hinder God's work.

I am, in the East, one of the few who look with bated breath upon your work, which is called and destined, according to my firm and steadfast belief, to be crowned with the fullest success, and that not long hence, provided that we submit ourselves patiently to the Lord.

For twelve years, since the first establishment in the Patriarchate of the Ecumenical throne (when his Holiness Constantine, who is now ex-patriarch of Constantinople, was Patriarch), of the first Mixed Board for the cultivation of the ground with a view to unity, including among its members Dowling, the Archdeacon, and Swabey, the priest, on your part, and me, as Protosynkellos, having the chairmanship, since then I cherished wakeful and sleepless this desire that I also might add my little store to this work so blest by God, and push it one step forward.

I reflected and reflect thus:—If, my brother, it be—and it is, and must be a command of the Lord "that they all may be one"; if the daily supplication of the Church be made—and it is and must be made "for the peace of the whole world and the unity of all"; if this unity form—and it does form and must form the highest ideal of Christian perfection which the Christian world can desire, why are not the most noble and beautiful endeavors of our life directed towards the coming as quickly as possible of God's kingdom—if not between others, since agreement with Catholics and Protestants would be a difficult task, at least between us, Orthodox and Anglicans, not excepting also the godly-minded Old Catholics? For God wills and commands that we both should be one, having one and the same mind of Christ.

How greatly such an union of Anglicans, Orthodox, and Old Catholics in the same faith, that is, in the same thought and act, would idealize even truth, goodness, justice itself, and how fruitful would it become of beneficial results for the salvation, I am bold to say, of the whole Christian world in Asia, Europe, America, and to the ends of the earth, since that nation upon whose boundless possessions the sun never sets would bear "before nations and kings and children of Israel" the faith which the Eastern Orthodox Church received from their hands! Such an union in the same faith, faith illumined by the light of truth, which is dearest of all faiths, and exceeds all things; faith founded upon the freedom of the individual conscience, which is bondage to Christ and fullest obedience to the highest ideals of humanity; faith strengthened through the grace of Christ, which is the reason of the existence and the salvation of those who believe in Christ. Such an union as this between Anglicans and Orthodox in one and the same faith, which sums up the highest expression of everlasting and unchangeable religious truths, would prove to be the highest and greatest moving power of the purest work and deeds of love and hope for the prosperity of the whole world. Whereas, to-day, in the absence of this unity, the light of pure Christianity is covered up by those who are regarded as its depositaries, and darkness still great covers, and will cover yet, and will be wrapped round the Christian world; which still makes use of that blessed Name which is above every name, as an instrument of divisions, sects and sub-divisions, schisms, selfishness, tribal and ecclesiastical despotisms. What burning shame ought to fill us when we look upon the state of the Christian churches divided and subdivided and wasting their time in endless and frivolous quibbles, and so becoming the butt of the world and the reproach of the age! We talk about the unfruitfulness of the Gospel, and the slight influence of Christianity upon the contemporary world! but to those who look into the depth of the state of the contemporary churches, the wonder and surprise is that the contemporary churches are still alive at all! This I see clearly in all Churches of Christ to-day. I see this ever in our Eastern Orthodox Church, wherein the highest Christian truths have been crystallized, and so have kept their pure and primitive character, but have lost, nevertheless, the touch of their salutary influence upon our public morals and upon the whole social life and conduct of the Eastern peoples.

Oh, if not the rest, at least if our two Churches, the Anglican and the Orthodox, bring with them the Old Catholic also, would forget and set aside, in the great remembrance of their high mission, the differences which divide them, and would stretch out a friendly hand to one another! If these holy Churches succeeded in coming to an understanding they would attain a power which could be described only as Baptism with the Holy Ghost and with fire. I should say that this very faith, which is immutable in its essence, and this dogmatic teaching, although it must be kept as it was delivered at the beginning, might to-day, in virtue of the (desired) union of all, undergo certain external changes, and be exhibited under a form more acceptable and welcome to all, especially in those points which neither damage the truth in itself, nor attack openly antiquity, to which we all owe absolute and infinite reverence.

Fortunately the difficulties are not great and insurmountable which lie in the path upon which we must set ourselves, and which we must and can traverse in gentleness and long-suffering quickly, in order to meet at the same point. This path perhaps will be somewhat long, because it is not possible that Churches which have been separated for a thousand years can have community of thoughts and feelings in everything; but this must cause nothing but a quickening of our steps, and must only make us find ourselves an hour sooner at the place where we ought to be.

THE SEXTON has copies of my sermon, *Christ, not the Pope, the Centre of Unity,* in answer to the Rev. Mr. Francis' recent attack, for sale at ten cents a copy, or in quantities of fifty for free distribution, seven and a half cents apiece, says the Rev. Dr. van Allen in his *Service Kalendar.* In connection with this, I cannot forbear recording the experience of a Churchwoman going home from service here one recent Sunday morning, on a Brighton car. At Granby Street two laymen entered the car; one was saying to the other, "We must get rid of that man van Allen; he is the most dangerous man we have to meet." "Yes," came the reply, "and I hear that sermon of his is going to be published." "The worst of it is, he knows what he is talking about." At this point the Churchwoman unfolded a copy of the *Kalendar* across her lap, and silence followed. I can readily forgive the implied threat for the sake of the double compliment—however unintentional!

ALL EARLIER history leads up to the Incarnation; all later history has contributed to the interpretation of it.—*Bishop Westcott.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE City Mission Society of Los Angeles was organized in April, 1908. It was the outgrowth of settlement work inaugurated at the Church of the Neighborhood in June, 1904, which in turn was the sequel to a work begun some years before by a carpenter named George H. Hughes, a retired minister of the United Brethren Church, who was drawn into the work by the pressure of the needs of the neighborhood. Services begun in a kitchen, moved later to a tent and later to a wooden tabernacle built by the people themselves, developed into a people's social and religious work under the name of the Church of the Neighborhood. The conduct of such a work was too great a burden for a man without means and obliged to earn his daily bread, so after struggling for several years with the problem, Mr. Hughes decided to connect his work with some regularly established religious body, and having by reason of his English heredity a leaning toward the Church, he finally sought out Bishop Johnson.

Mr. Hughes and his family were confirmed, a new lot was bought, and the building moved to a good location at East Ninth and Wilson streets. At first services were conducted by non-resident clergymen with little success. After several years of experiment, it was decided to have a resident clergyman and to conduct the work on social lines, and the Rev. Thomas C. Marshall was called to the work. Additional property was acquired and the various activities—clubs, classes, and social gatherings—were established.

In the course of two or three years the pressure of needs elsewhere led to a widening of the work into other fields. Out of this beginning has grown St. Mark's mission at Seventh street and Towne avenue, in a thickly populated lodging and apartment house region, which now has its own clergyman; and St. Philip's mission for colored people, also with its own clergyman. Both of these are organized diocesan missions. Out of this has also grown the City Mission Society with its various branches.

The work of the society is divided into four departments:

1st. *Settlement Department*, which has charge of the Church of the Neighborhood Settlement, in the railroad industrial region, populated largely by Italians and negroes. Two deaconesses are in residence. Kindergarten, sewing and sloyd classes, vacation schools, boys' clubs, Sunday school, Girls' Friendly Society, and constant personal contact with the lives of their neighbors, give their work a strong influence in the neighborhood. The settlement plant, with its bungalows and tent-house chapel, with many open spaces and profusion of shrubbery and flowers, is thoroughly Californian in its character and a beautiful oasis in a desert of unattractive streets.

2d. *Relief Department*, conducts a clothing bureau with its own store and a deaconess who knows the people intimately and who visits among them and in the public institutions. The clothing is sold at small prices and the income is used in the relief of distress.

3d. *Missionary Department*, conducts services and visiting in the public institutions, the county farm, county hospital, and city jail, maintains a home for unfortunate men, where a few men can be cared for while the right solution of their troubles is being sought. The house is called Hadley Memorial Home in honor of Col. H. H. Hadley, whose son is chairman of its Executive committee. The committee is working also for a St. Barnabas' House to be the center of its work in the county hospital, a great and growing institution.

4th. The *Educational Department* undertakes to investigate social conditions and to bring information of these and of the work of the City Mission to the attention of the Church and the public.

DEAN SUMNER'S COURSES.

Dean Sumner's course in Christian sociology at the Western Theological Seminary is accompanied and illustrated by a field service. Twice each month journeys are made to the different institutions of the city to illustrate by observation the practical working of the matter given in the previous lecture. These include visits to: Health department of the city; the Desplaines Street police station; the municipal lodging house; juvenile court; Cook County institutions—infirmary for poor, hospital for insane, county hospital, tuberculosis sanitarium; Chicago home for boys; St. Mary's home for girls; Church home for the aged; home for the friendless; attendance of session of the United Charities; sanitarium of Tuberculosis Institute at Naperville; social settlements, including Cathedral Mission House with day nursery and kindergarten; Hull House, Chicago Commons, University of Chicago Settlement, Charles Sumner Settlement; school for delinquent girls at Geneva, Ill.; John Worthy school for delinquent boys at the Bridewell; parental school for truant boys; St. Charles' school for boys, St. Charles, Ill.; house of correction; Chase house; a model parish house.

It is intended that the above or a similar course will be a permanent feature of the curriculum of the Western Theological Seminary in the senior year. It will also be available for "special students."

JOHN BURNS AN LL.D.

John Burns, England's progressive president of the Local Government Board, has received a Doctor of Laws degree at the hands of the Liverpool University, along with Lord Morley, Lord Cromer, Lord Rosebery, and Sir Archibald Geikie. The degrees were conferred by the chancellor, the Earl of Derby.

Professor Gonner, presenting Mr. Burns to the chancellor, said:

"There is no more severe trial of greatness and character than the offer to a man to govern where he has criticised and to reform where he has condemned. Such an opportunity came to Mr. Burns, and his real qualities have been shown by the ready courage with which he seized it and the use which he has made of it. Alike by his policy with regard to public health and in his Town Planning act he has proved his statesmanly realization of the importance of improved surroundings. His administration of the poor law and his part in the Old Age Pensions act exhibit him as one who seeks to alleviate need without increasing its causes. We stand at the beginning of a period of active social reform. The success of that period depends on men like Mr. Burns, sympathetic in knowledge and attitude, sane in outlook, and vigorous in administration."

This encomium was received with loud cheers, which on subsiding were followed by a characteristic undergraduates' greeting in the following lines, sung to the tune of "John Brown's Body":

"John Burns' body was a waving of a flag,
John Burns' body was a leading of a rag,
John Burns' body the police were keen to lag,
As he went marching along.

"John Burns' body burst the House of Commons door,
John Burns' body took the House of Commons floor,
John Burns' body was the pillar of the poor,
And he went marching along.

"John Burns' body in the Abbey we will lay,
John Burns' body—when John Burns has gone away—
But John Burns' body takes a Doctor's gown to-day,
As he goes marching along."

DANCES IN SCHOOLS.

Milwaukee's municipal dances are attracting deserved attention, but they are not new. As the Sage Foundation has shown, some of our principal cities are now giving dances night after night in the recreation centers located in the public school buildings. These dances are given through the patronage of the school boards, but at the expense of the municipality.

On the night of last St. Patrick's Day a social dance was held in a public school recreation center down on New York's East Side. The girls of the neighborhood were the hostesses, and the guests were boys from a near-by recreation center. A school official who dropped in found that there were over three hundred young people on the floor having a most delightful time. On leaving he stepped across the street into a commercially managed dance hall of questionable character which ordinarily had a large patronage. On this occasion only thirty couples were present.

In Chicago, during the 1909-10 season, two evening recreation centers were established with day school principals in charge. Neither building had an assembly room or a gymnasium, but the wide corridors gave the boys space for basket ball and the girls opportunity for folk-dancing and games. There were study rooms for those who wished them, a double room for reading, and single ones for choral singing. The experiment worked so well that the Board of Education adopted a report which asked for $10,000 to start social centers the next fall, and further recommended that "suitable assembly halls, equipped with opera chairs, be constructed on the first floors of all elementary and high schools, either separate from or in connection with a gymnasium, and further, that parents' associations and all other organizations working for the 'physical,

social, and moral uplift' of children and adults be encouraged to use school buildings."

As illustrating the effectiveness of the work done in Rochester, the following quotation from the report of the Social Center and Civic Clubs is given:

"A month after the opening, a merchant whose place of business is near the center stopped the director on the street to say, 'The Social Center has accomplished what I had regarded as impossible. I have been here nine years, and during that time there has always been a gang of toughs around these corners which has been a continual nuisance. This winter the gang has disappeared.'

"'They aren't a gang any more,' answered the director, 'they are a debating club.'"

A full discussion of the whole question of the use of schools will be found in the Sage Foundation report in the "Wider Use of the School Plant."

MILWAUKEE SCCIALISM.

Here is what Socialism calls for in Milwaukee as interpreted by the demands of the City Council (which is controlled by the Socialists) of the Wisconsin legislature:

Complete home rule. [Demanded also by Republican and Democratic platforms.]

Imprisonment for second violation of speed ordinance.

Municipal lodging house.

Municipal slaughter house and cold storage plants.

Permit the city to do plumbing and sewage work in private dwellings.

Permit the city to build homes for workingmen.

To force employers to grant a half holiday to employes on all election days.

For municipal ice plant and right to sell ice at cost to citizens.

Initiative, referendum, and right of recall in municipal governments.

To establish four municipal hospitals.

To give the city the power to take over and manage public utilities now in private hands when voted upon by the people, and to raise the bond limit to enable the city to secure these utilities.

To give the city the right to establish such new enterprises as a referendum vote may approve.

Establish office of city forester.

To grant street car franchises through public parks.

To establish public lavatories.

To allow city to charge for franchises.

Free medical service and the establishment of free dispensaries.

The council acted favorably on resolutions providing for legislative action to—

Exempt city, state, and school bonds from taxation.

Allow city to lease docks.

Assess cost of street sprinkling and oiling against abutting property.

Making it legal for the city to accept its own bonds as security.

Purchase park land with mortgage certificates.

Establish a municipal loan bureau.

Establish a municipal printing plant.

Allow the city to bid on its own work.

THE DANGEROUS FLY.

"A fly in the house," Dr. Woods Hutchinson declared at the Washington meeting of the American Civic Association, "is as dangerous as a rattlesnake. The time will come when any modern cleanly home will feel itself ashamed and disgraced by the presence of a fly, and when every householder upon whose premises a brood of flies is detected will be fined heavily and sent to jail.

"The fly is a literal 'eye of the Lord,' because he is in every place beholding the evil and the good, especially the evil, for he loves to lay eggs in it. You can't hide dirt from a fly. He is also the most intimate animal we breed and keep. An ounce of cleanliness is worth a ton of fly paper and wire screens.

"One-half the money wasted on fly traps and window screens, one-fifth the energy squandered in slapping and profanity, would clean up the back yard and wipe out the fly."

PRESIDENT VAN HISE, of the University of Wisconsin, in an address before the Chicago Ethical Society, made the statement that the abatement of the smoke nuisance in American cities would mean a saving of $500,000,000 annually, and would save Chicago $50,000,000 each year. No doubt he knows.

"BEING A BABY must be classified as an extra hazardous occupation," was the legend displayed at Baltimore at the first annual meeting of the American Association for the Study and Prevention of Infant Mortality.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A TAX ON MEMORIAL GIFTS.

To the Editor of The Living Church:

WAYS and means for raising and increasing financial support for missions is always a pertinent subject. Such support is largely forthcoming from such Churchmen as are intelligently interested in the several fields of the Church's pioneer activity; in a word, missionary funds continue to grow in proportion as larger and larger groups of people become educated to missionary ideals and needs. But the spread of such missionary interest is relatively of slow progress and of meagre financial results when compared to the imperative and immediate needs of increased funds. Consequently, though general education in missionary matters is probably the ultimate solution of the financial problem, yet some effective method is called for at once. And such a method suggests itself. It is the method of levying a tax on *all* memorial gifts made to parish churches.

At Cincinnati a resolution was adopted "providing for missionary committees in dioceses, to be charged with the formation of parochial missionary committees." Why not have these committees empowered and commissioned by the legislative action of the several dioceses to secure the payment toward general missions of, say 2 to 5 per cent. of the cost of each memorial given—the amount to be paid by the donor of the memorials or the parish receiving the same? In this way every memorial would represent not only so much aesthetic beautification in a parish, but also a definite amount of money turned over to the extension work of the Church. Moreover, in this way, besides the additional revenue, there would be the ideal held out to every communicant that the truest gifts are those that enable the Church to preach Christ more widely. Thus, too, incidentally the memorial-giving instinct would be somewhat protected against a merely selfish satisfaction and would be directed toward its largest field of usefulness.

Very sincerely, DONALD K. JOHNSTON.

Logan, Utah, December 30th.

"THE BEST CHRISTMAS CARD."

To the Editor of The Living Church:

MAY I say that your brief editorial comment "what was the 'best' Christmas gift," seems to me extraordinarily well put. I think it would tend to give a more gracious Christmas feeling throughout the community, and certainly to a truer apprehension of what a gift should be. I wish that it might have the widest circulation now and during the coming fall. The publishers of Christmas cards might well get it out in illuminated texts as an advertisement. Such cards simply printed could be wisely circulated by every rector during the fall months. I doubt not that the Church treasury, including its missionary departments, would be largely helped. Few if any of those who would receive cards instead of gifts (largely inappropriate and of but little use) would be the losers. The whole feeling of Christmas tide would be fostered.

GEORGE FOSTER PEABODY.

Saratoga Springs, N. Y., December 31, 1910.

To the Editor of The Living Church:

OF the many timely and valuable editorials bringing wise counsel to the readers of THE LIVING CHURCH, from week to week, few have impressed the writer as more timely, or wise, than the recent brief homily on "the best Christmas gift."

From one receiving, as a rule, much more than bestowed, intrinsically, at the glad gift season, this wholesale endorsement of the sentiments there expressed may seem somewhat inapt; but will, at least, be admitted as disinterested. In fact any frank and cold blooded handling of a subject closely interwoven with the tenderest associations of life is like touching with ice water some ardent demonstration of love, and to savor of considerations wholly at variance with that spirit of reckless, lavish liberality which, at this joyous season, sweeps the whole world into a perfect vortex of generosity. But has not the time come for a calm, serious weighing of the matter; a more attentive heed to one of its own well timed messages which, with its very call bidding us "rejoice" and "always to rejoice," yet adds: "Let your moderation be known to all men"? Has the time not come, candidly and thoughtfully to ask, to what extent does the universal, popular *custom* of giving, at this specific season of the year, represent, in any way, the spirit ostensibly claimed, and which, it is to be feared, it too often counterfeits?

Truly, does it not seem that the advent of the tasteful Christ-

mas card or postal, exquisite in fitness, infinite in range of thought and sentiment, suggests this object and purpose: affording the most loving heart, true in affection and sincere in friendship, every scope for message or greeting, and proffering expression as real, if not as costly, as the gift habit growing, year by year, more perfunctory, and involving for those of large social circles a strain which love itself, under human limitations, finds exhausting?

Nor is the strain on hand or mind the most serious aspect of the subject. We cannot do better than consider it categorically: First and foremost, the complete absorption, mental and physical, dominating and excluding every spiritual influence which should have sway in this season, commemorating God's supreme Gift to man; secondly, the temptation to weak and impulsive natures to exceed the bounds of prudence in the use of means entrusted for other and more imperative needs; thirdly, the heartache, the yearning and dissatisfaction, suffered by the many denied the gratification of desires natural to love or friendship, thus unduly incited. Finally, the heavy tax on mind and body of fellow beings, all but exhausted, frequently, during the mad rush and crush, the frenzy, really, of the shop, the post office, the express, and other lines of service.

Who will volunteer in this seemingly ungracious, ungenerous, possibly ungrateful crusade, whose battle cry shall be: a saner, healthier, holier Christmas? Who will second this declaration of THE LIVING CHURCH pronouncing "the best Christmas gift the simple, inexpensive Christmas card"? And now, while the memories of the late busy, absorbing season are yet fresh in mind, and while there are yet twelve months in which to consider, let us ask if some plan, some means of concerted action, may not be adopted—the organization, if need be, of a Christmas Reform League; a crusade which shall rescue this, our Holy Land, from the present dominion of a spirit wholly secular in tone, from this ever wilder carnival of rank commercialism. Thus may we, indeed, "help to reclaim the sweetest anniversary of the ages from its degradation, and teach our children to appraise rightly, the meaning and the value of Christmas gifts."

Louisville, Ky. L. L. ROBINSON.

"THE SOCIALIST SITUATION IN MILWAUKEE."

To the Editor of The Living Church:

I NOTE in the issue of your paper for December 31st, an article on "The Socialist Situation in Milwaukee," and as there are a number of inaccuracies in it, I should like to ask you for space to correct them.

Your correspondent admits that the Socialist administration has made sincere and earnest efforts to find men of ability as well as reputation, to fill the important positions. He admits the great difficulties that have been encountered in trying to carry out this policy. For example, the fact that the salaries allowed by the laws and ordinances were insufficient to secure the highest type of men, is recognized as a serious limitation. In addition to this your correspondent might have mentioned the fact that the civil service and other laws require a certain period of residence in the city in certain cases, in order to make one eligible to office. This also has been a serious difficulty, especially as the opponents of the administration have insisted upon this objection.

Considering these matters, your correspondent admits that the Socialists have made sincere and earnest efforts to secure men of recognized experience for the several branches in the city government, and yet he claims that they have not made good their promises.

Now let us see upon what he bases this claim.

He refers first to the appointment of Mr. Briggs as Commissioner of Public Works, admitting that he is an estimable man who may even yet make good. We believe he is absolutely making good, and that the city will be entirely satisfied with his work when it is thoroughly known.

He criticised Mr. Briggs for having "degraded one of the oldest and best men in the department, and put in his place a delegate of the brick-layers' union." Now as a matter of fact, Mr. Briggs did not degrade anybody in this department. The provisions of the charter simply abolished the office which Mr. Laughlin occupied. He was retained in the service, however, and is there to-day. Your correspondent claims that the new appointee, Mr Kruse, "early showed his ignorance of the work under his charge." He does not specify in what respect he showed his ignorance. As a matter of fact, he seems to have demonstrated rather unusual knowledge and efficiency. At any rate, contractors who had been defrauding the city for many years by doing sewer construction work that was in no sense up to specifications, were stopped by Mr. Kruse, and an entirely new policy inaugurated. In several cases imperfect work was rejected and the contractors compelled to do it over. We think that so long as Mr. Kruse has shown sufficient ability in his department to improve the line of public work immediately and vastly that is under his supervision, he is making good. At least he is making good from the standpoint of the welfare of the city. It may be that he does not suit the contractors.

Your correspondent says of the Commissioner, Mr. Briggs, "his deputy is a man with no training whatever for the work, but he is a socialist, and secretary of the machinists' union." It would be pretty hard to crowd any more errors into a single sentence than are contained in this one.

In the first place Mr. Briggs has appointed for his deputy Mr. John McGucken. He is *not* a socialist. He is *not* secretary of the machinists' union. And as for his lack of training, the fact in the matter is, he has served in the public works department in the city of Milwaukee for twenty-six years. Two years he spent as inspector of sewers, then for a period he was bill clerk, afterwards chief clerk, and now finally he is a deputy In other words, Mr. Briggs' deputy is a man who has served in practically every position in the department, and by twenty-five years of faithful service has been trained for the position which he occupies.

And last of all your correspondent is dissatisfied with the appointment of Dr. Kraft as Health Commissioner. Now it seems to me that no one in Milwaukee ought to blame the socialists for what they have done in this matter. We searched the country high and low, and brought a man of very high reputation to serve in this position. The petty jealousies of local political and medical circles destroyed his reputation and drove him from the city. I believe every one who knows anything about the Rucker case, realizes fully that the Socialist administration showed a spirit of fairness that was very commendable, especially since we have been involved in a very unfortunate situation over a man who did not belong to our political faith.

And since we could not keep Dr. Rucker, we did the next best thing. Perhaps we made a mistake in not having appointed Dr. Kraft in the first place. Our experience seems to indicate this. However, we took the best man we could find in the old party circles, and the least that can be said is that it is too early for anyone to undertake to claim that Dr. Kraft has not, or will not, make good. He has been in the office only a few weeks at most, and all we can say about that is that anyone who is fair will wait and see. They will at least give him a chance.

In view of these facts, how can the criticism of your correspondent be justified? The high resolve of the Socialist Administration to have the best that can be secured, regardless of political or other considerations, has been absolutely adhered to.

Milwaukee, January 3, 1911. CARL D. THOMPSON,
(*City Clerk of Milwaukee.*)

THE "NEW MEDIEVALIST PARTY."

To the Editor of The Living Church:

IF an outsider, tolerably familiar with the writings of the Anglican divines enumerated by the Rev. Dr. McKim in your last number, may be heard, he would like to set down here what at least two of those named, Bishops Andrewes and Overall, have to say of the Holy Communion.

Bishop Andrewes, in his answer to Cardinal Perron, writes: "The Eucharist ever was and by us is considered as a *sacrament and a sacrifice.* 2. A sacrifice is proper and applicable only to divine worship. 3. The sacrifice of Christ's death is available for present, absent, living, dead . . . and all because we are members of one body" (*Minor Works*, Vol. 5).

And Bishop Overall, in *Additional Notes to the Book of Common Prayer*, says of the same: "This is a plain oblation of Christ's death once offered, and a representative *sacrifice* of it for the sins and benefits of the whole world, that both those here on earth and those that rest in the sleep of peace, being departed in the faith of Christ, may find the virtue and effect of it."

The above quotations, it seems to me, need no comment.

I was struck by finding not long since the following by that gentle old soul, Bishop Taylor, who after a sermon on the Blessed Virgin Mary, very sweetly says: "And possibly her prayers (our Lady) obtained energy and force to my sermon, and made the ground fruitful and the seed spring up to eternal life" (Italics mine).

Feast of the Three Kings, 1911. SCANNELL O'NEILL.

AN OBSTACLE TO THE UNITY MOVEMENT.

To the Editor of The Living Church:

REV. DR. M'KIM wants to see a new argument presented for the change of this Church's name. In your issue of to-day, January 7th, he presents us a most forcible one himself, I think. It appears from his letter that he and those he represents cling to "Protestant" as meaning that the Church protests against and opposes such doctrines as the Objective Presence, Eucharistic Adoration, Sacramental Confession, etc., or in other words he claims the Church's present title shows the school of Pusey has no rightful place within her. Thus interpreting the Church's present name, the Rev. Doctor shows it is a *serious obstacle to unity*—unity among ourselves and unity with Roman Catholics and the members of all the other historic Churches. Thousands are to-day interpreting "Protestant" in our Church's title as saying to Roman Catholics, Eastern Catholics, Old Catholics, and others, "Come not here, with your belief in our Lord's Objective Sacramental Presence, Eucharistic Adoration, Sacramental Confession, etc.; we can have nothing to do with you while you hold those awful doctrines"; and as saying to Catholics within our fold, "Get out of here, ye Puseyites, and go to your own place." And many of them are "getting out." Do not

we want to stop this "going"? Do not we want to show this Church to our Roman Catholic and Eastern Catholic brethren as a large hearted and truly Catholic body, that will welcome them, and allow them free enjoyment of all those sacramental and sacerdotal beliefs that they hold as the very truth of God? Do not we want unity with these people, as well as with others? Or is our present "unity movement" designed to slough off "Puseyism" from our Church, and unite with other bodies in forming a gigantic and intensely Protestant body, narrow and illiberal and denouncing sacerdotalism as archheresy? Many in the Church already suspect such is the result to which the movement for unity as at present being promoted is tending, and hence will have naught to do with it. So, brethren, if you want unity in the Church, and zealous coöperation of all her members in behalf of the "unity movement," get rid of that obstacle to unity in our title—that word "Protestant" which Dr. McKim and so many others mistakenly suppose to mean that there is no place in this Church for men holding and adoring the Objective Presence of our Lord in the Sacrament of the Altar.

It will be absurd for us to go on talking about unity of all Christians, while allowing our title to affront the most sacred convictions of the great majority of Christians! It must be made plain that in the united Church for which we are striving, men shall have the privilege of holding all those doctrines against which Dr. McKim inveighs, or the movement for unity will seriously suffer.

Baltimore, January 7, 1911. CUSTIS P. JONES.

"LET US HAVE LIGHT."

To the Editor of The Living Church:

THE discussion over "Protestant Episcopal" that has sprung up in your columns is disturbing to one of my limited religious knowledge. I was reared in the Presbyterian belief, but its system of thought by and from men did not satisfy. My reading soon convinced me that "the Holy Catholic Church" was from Christ, through his holy Apostles and their successors, and was "worthy of all men to be received." The selection between the Roman and Anglican communions was easily made, and for years I have been content in the faith. The words "Protestant Episcopal" did not disturb me. I did not understand their relevancy or their present importance, and in fact, rather attributed them to the historic conditions of 1776 that time would cure. Now, Churchmen like Drs. McKim, Parks, etc., announce that the two words are vital; that they establish a condition and describe the Church to which we now hold. If their contention is correct—and presumably they are profoundly learned in the history of the Church—then, those situated as I am have made a great mistake and the holy Catholic and Apostolic Church is still beyond us and we are now in a sect that grew out of the Reformation. I, of course, understand that the *Church* is necessarily Episcopal and must always be Protestant where error is concerned; but I do not understand how learned Churchmen can daily proclaim, through the offices, their belief in "one holy Catholic and Apostolic Church" and then object to being called Catholic.

Laymen like me, who are deeply immersed in the endless routine of business, cannot make a profound study of religion and must be led by intelligent Christian men who do. If leaders, like those above mentioned, insist that they are not Catholic, yet still remain within the Catholic communion, what is to become of us who can only follow simple paths?

Won't you please discuss this editorially and let us have light?

Roanoke, Va., January 1, 1911. TAYLOR GLEAVES.

"HALF CATHOLIC."

To the Editor of The Living Church:

LAST Sunday, in a Sunday school for colored children, the following dialogue took place between a teacher and a boy of about twelve.

Boy.—I was to a Cath'lic Church onct.

Teacher.—This is a Catholic Church.

Boy.—No, 'tain't.

Teacher (Thinks the boy easy, and turns to the Nicene Creed).—See, there it says, "One Catholic and Apostolic Church."

Boy (Turns quick as a flash to the title page).—There, sir, Protestant Episcopal. Now, ain't I right?

The teacher attempts an elaborate explanation of how the "Episcopal" Church is really Catholic, when it says it is Protestant, but is cut short.

Boy.—Well, I guess the "Piscopal Church is half Cath'lic.

FRANK DAMROSCH, JR.

LARGE SUNDAY SCHOOLS.

To the Editor of The Living Church:

IN your issue of December 24, 1910, Mr. Leon C. Palmer of Montgomery, Ala., writes what I believe is a very valuable contribution to the subject of Sunday school work. He pleads that the workers may acquaint themselves with the methods of the international association, and rightly states that it is more important to do so than to adopt any system of lessons.

The reason usually given by our Sunday school workers for not attending the conventions of the state and county where the ablest trained Bible workers in the country give lectures, is that our lessons are different. There is no difference of conviction between Mr. Palmer and myself. Our workers in the various parishes are exclusive, and full of prejudice against almost anything that is "outside."

In Cincinnati the writer was rather vehemently "called down" because he stated that under the International System one of the largest Sunday schools in the United States has been built up, in Canton, Ohio, and that no Episcopal school in the state of Ohio compares with it at all in thoroughness and effectiveness. I wish to state here that the school alluded to, the First Christian Bible School, it is called, of Canton, Ohio, is not only one of the largest in the United States, but ranks among the largest in the world. And the story of how some of its classes have been built up and trained in work would read like fiction, and of a heroic sort, too. The following figures are interesting, and I think can be relied upon, as they were gathered by Mr. Talmage, associate editor of *Sunday School Times*, Philadelphia.

	TOTAL ENROLLMENT
The Bushwick Avenue M. E. School of Brooklyn	3,549
The Wanamaker School, Presbyterian, Philadelphia	3,500
First M. E., Los Angeles, Cal.	3,341
Union, Stockport, Eng.	3,304
Calvary, M. E., Philadelphia	3,005
First M. E., Brazil, Ind.	2,771
M. E. School, Bristol, Eng.	2,594
Calvary Baptist, Washington, D. C.	2,500
Christian, Canton, Ohio	3,461

These large schools are thoroughly systematized, and the workers trained in the schools, which develops them almost without exception. There is no secret about it except the need of hard work and perseverance. But the methods must naturally be among the best, and the workers consecrated. When one knows personally some of the individuals holding official position on our Sunday School Commissions, and their lack of experience in any large, successful work, one feels that we are committing folly when we refuse to learn what others are doing, and how they are doing it. Academic writing is not going to do the work for us.

Respectfully, ARTHUR W. HIGBY.

Canton, Ohio, Epiphany, 1911.

RICHARD N. THOMAS MEMORIAL.

To the Editor of The Living Church:

FOR more than a year one of the most beautiful of memorials has not been made public. When I was consecrated to the bishopric of Wyoming, Mrs. Richard N. Thomas, wife of the Rev. Richard N. Thomas, editor of the *American Church Sunday School Magazine* and sometime rector of the Church of St. Matthias, Philadelphia, determined to make a memorial to her husband's memory of such a nature as would enable his voice still to be heard as a preacher of the Gospel, that "he, being dead, might yet speak." For some years before his death Mr. Thomas had been so ill that he was unable fully to exercise his ministry as rector of a parish, but so impressed was he with the words of St. Paul, "Woe is me if I preach not the Gospel," that he continued to the end a preacher of righteousness in one of the humble missions of Philadelphia.

It has seemed to me no more than right that this beautiful memorial should be made public and that it should be known that one of the missionaries of Wyoming is entirely supported by Mrs. Thomas, her daughter, Mrs. Norman Ellison, and her son, Walter H. Thomas. This annual contribution of $1,200 is to be known as The Reverend Richard N. Thomas Memorial.

N. S. THOMAS, *Bishop of Wyoming.*

"THE STATE'S CHILDREN turn out very much like other children. There are some who come to grief and have to be disposed of by transfer and commitment to the state's institutions for delinquent children. These are comparatively few in number and I doubt if the percentage is much greater, if any, than that in the community at large. The state also has its conspicuous successes, and some of the children so improve their opportunities that they become part of the best life of the community."—*James E. Fee.*

YOU MAY MAKE of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—*James F. Merriman.*

Literary

CRITICISM AND THEOLOGY.

The Epistle of Paul the Apostle to the Galatians. Edited by Lukyn Williams, B.D. Pp. l.-160. New York: G. P. Putnam's Sons. London: Cambridge University Press. 1910. Price $1.00 net.

The general features of the *Cambridge Greek Testament for Schools and Colleges* are so well known that no general description of this latest addition to the series is needed. But, as regards the present commentary specifically, there are a number of features that call for mention. Most praiseworthy is the great care that has been given to matters of minute detail, especially philological. The editor has watched the recent literature sharply and has drawn from Deissmann, etc., a number of illustrations that really illustrate. The recent works on Hellenistic grammar have likewise been placed under contribution with excellent discrimination, and a wealth of illustration has been found in the Jewish literature, particularly in the rabbinical. As a result, much has been brought together by the editor that cannot be found elsewhere conveniently, and the commentary is one that should not be neglected by the student.

The weakest side of the work is in exegesis proper. The actual commentary is not very much more than a combination of Lightfoot and the old Meyer, with, on the whole, a fairly thorough disregard of the later work that has been done on the Pauline questions. This highly conservative position is pretty clearly indicated on pp. xlviii.-xlix. in the literature quoted and the author's comments thereon. Lightfoot (written in 1865 and never really revised) is "still the best commentary in any language." Second best is the old Meyer (English translation of the edition of 1870). The asterisk of commendation is given to the recent commentary of Zahn (that this now exists in a second edition has not been noted), but when Zahn's opinion is cited in a matter of detail it is usually rejected. The most thorough and careful of the commentaries on Galatians—that of Seiffert—is mentioned without comment and apparently has not been read. The very suggestive little work of Bousset is omitted altogether and much more serious omission is that of reference to Lipsius. As a result, the exposition given certainly misses some of the most characteristic turns of St. Paul's thought. For instance, in Galatians 3: 7-14 it is now quite generally recognized that the real theme under discussion is not justification but the gift of the Spirit, and that this gift was to St. Paul the real content of the promise to Abraham. (Naturally, for a just appraising of St. Paul's theology as a whole a good deal turns on this point.) Mr. Williams does not notice the question at all. In the note on v. 8 we read that "the blessing seems to be defined . . . as freedom from the curse of the Law"—and in the note on v. 14 the quite irrelevant promise to Joel is brought in (although the explanation is not limited to this). In this way the ordinary student would read through the whole section without discovering by any hint that the exegesis given is one abandoned by most modern scholars. This traditionalism is the unfortunate part of the commentary and it is to be hoped that in a subsequent edition the editor will indicate the existence of important divergent opinions much more consistently.

Another cause for criticism lies in a more formal matter. The volumes of the Cambridge series are intended for the pupil rather than the student. Why, then, the elaborate textual apparatus at the head of each chapter? Only an expert can evaluate such evidence and the ordinary student cannot even read the symbols. A much better plan would have been to discuss a few selected variants in connection with the exegesis, as is the modern method, but perhaps a still better way would be to omit textual problems altogether. At all events, discussions of such a kind as that of Maricon's exact text (p. 141) are quite out of place.

Much praise, on the other hand, must be given the editor for a really excellent translation and paraphrase. This, of all things, is difficult to do well, and, granting the exegesis on which it rests, Mr. Williams has done it very well. It is to be wished that the general editor of the series will see fit to carry this idea a step further in future volumes and turn the whole of the exegetical discussion into the form of a continuous discussion, with the purely linguistic and archæological matters in footnotes. The traditional arrangement of a commentary in very short paragraphs is one of the reasons why the ordinary English commentary is so supremely uninteresting.

In the Introduction Mr. Williams has supported the North Galatian theory. There is a good deal to be said for this theory, but its adoption requires considerably greater freedom in the critical handling of Acts than is admitted—a defence of the accuracy of Acts, especially in the fifteenth chapter, and a defense of the North Galation theory, are almost incompatible. Among the works supporting the South Galatian theory no place has been found for the intensely careful studies of Professor Clemen. And among the datings given on the latter theory (p. xxxii.) there is an unfortunate omission of the really plausible theory of V. Weber, Bartlett, Round, and (to some degree) Ramsay, that Galatians was written *before* the Apostolic Council.

BURTON SCOTT EASTON.

The Book of the Prophecies of Isaiah. By John Edgar McFayden. "The Bible for Home and School." Shailer Mathews, General Editor. New York: The Macmillan Company. 1910. Price 90 cents net.

This is a brief but clearly written commentary on the prophecies of Isaiah by the Professor of Old Testament Language, Literature, and Theology of the United Free Church College, Glasgow, The point of view is that of modern criticism. The author, without entering into minuter questions, does not hesitate to divide the prophecies into those of Isaiah, those of the "Second-Isaiah," and those of the "Trito-Isaiah," dating the "Second-Isaiah" 200 and the "Trito-Isaiah" 290 years after Isaiah. The commentary is written entirely from an historical standpoint. The message of the prophet is treated as to the men of his own day only. This is the only element that comes in to determine the meaning of the two passages, the one on the "virgin" born (chapter 7: 4) the other on the "servant of our Lord." And this explains the interpretation which he gives of them, that the "virgin" mother of Immanuel is a young married woman whose child is perhaps the fulfilment of an old Semitic tradition, and that the Servant of Jehovah is not an individual but the nation, which is so "over-individualized" that we can not clearly find its perfect ideal in any individual person. It is this point of view over-emphasized, that explains the really serious fault in the book. We miss any reference whatever to our Lord. The great Messianic prophecies are not related to Him in any way, and the deeper meaning of them, that interpretation which lies behind the words and their historical value, is entirely ignored. This is a serious objection and is not overcome by the attitude of the author towards the religious value of the book, which is so well expressed in his preface: "But the supreme interest of the Bible must ever be the religious interest, and any worthy study of the book of Isaiah ought to carry us not only into the history of those far-off days but into the soul of the prophet himself and of those others—great too, though less majestic than he—whose words are embodied in his book." The religious interest of Isaiah is surely something greater far than the evidence it offers to the development of the religion of Israel in a given period. The Evangelic prophet may—one does not believe it—have had no vision beyond his own days, but the religious value of his words reaches far beyond that time. It is surely just in this that the inspiration of the prophet, and his message to the world for all time, are found, and any commentary that fails to reckon with this fact fails to commend itself as a helpful book for the "Home and School."

C. S. LEWIS.

The Faith and Modern Thought. By William Temple. With an Introduction by M. E. Sadler. London: The Macmillan Company. 1910.

This is a stimulating book—a book to make one think, and withal a book to encourage and strengthen. The contents were originally delivered, just a year ago, as lectures to students of the University of London. In the Introduction, Mr. Sadler bears emphatic testimony to their effect upon the minds of the hearers. The demand for those reprints since the first impression issued in February of this year shows the power of the book upon the minds of its readers.

Mr. Temple begins with the fact of religious experience, the sense which most have had, at some time or other in their lives, of contact with a Being in whose power our whole life lies, and who knows us through and through, "a sense at once of safety and self-abandonment." This feeling is explained away by some—and the diagnosis is hard to refute—as self-hypnotism, or some other kind of mental aberration or disorder. Mr. Temple points out that the scientific reason itself makes a vast assumption, upon which it works, and without which it could not work, viz., that the world is coherent and intelligible, and this assumption is really the assumption of purpose in things and events, purpose again implying an originating and determining will. The scientific reason, in fact, is in agreement with religious experience.

It is not enough, however, to show ground for believing that there is One God, the Maker of all things. What kind of will manifests itself in the universe?

The Incarnation is the perfect revelation of God, and completes every other revelation of the Divine Will as holy, and just, and good. The Christ life is no myth, but a fact of history, and it reveals God seeking to reconcile the world to Himself. The Christ-life is the manifestation of the Divine glory, and this manifestation culminates in the crucifixion. The universe in which the Christ-life was manifested cannot be accounted for by reference to an origin which is either evil or non-moral. The "principle" of the Universe must be adequate to the production of the Christ-life, and that "principle," revealed by the Christ, is no impersonal force, still less an evil demon, but the Father, from whom cometh every good and perfect gift.

H. T. F. DUCKWORTH.

Trinity College, Toronto.

The Final Faith: A Statement of the Nature and Authority of Christianity as the Religion of the World. By W. Douglas Mackenzie, D.D., LL.D. New York: The Macmillan Co. Price $1.75.

Writing with the conviction that Christianity is not merely a better religion than any other, "but that it is the absolute religion, the one final way in which God Himself is concerned with the saving and perfection of mankind," President Mackenzie of Hartford Theological Seminary presents, in his *Final Faith*, a work at once of learning and of positive devotion. "The finality of Christianity," he writes (p. 50), "lies here, in that God so made known (*i.e.*, through the Incarnation in the Person of Jesus Christ, and through the gift of His very self in the Holy Spirit to each believing soul), is able to do the utmost that man needs for the fulfilment of his true nature, the attainment of eternal life, the possession of the supreme good." This theme is developed in a series of chapters, including the Christian revelation of God, the Christian views of Christ and of sin and evil, the Christian message of salvation, and the principle of faith. But the book is more than this; it is distinctly missionary in spirit, and one of its main purposes is apologetic. By no means ignoring or minimizing the good to be found in non-Christian religions, the author holds strongly that through Christian revelation, "using it with great confidence, sympathy, and breadth of mind, a man will discover the truth in other systems, release it from error and limitation, develop its often unsuspected meanings, and make it the means by which the absolute religion lays hold of hearts and minds so far prepared for it" (p. 97). But the book is devoid of any weak compromise or of the shallow "breadth" of such compositions as Sabatier's *Religions of Authority*. The verities of the Christian faith are sturdily maintained, and strict Trinitarianism and Divine revelation, buttressed, indeed, by constant reference to scientific thought, are boldly defended. He well says, for example (p. 192): "Where we have neglect of doctrine and disparagement of the study of Christian truth in a systematic manner, we have as a result merely sentimental forms of enthusiasm which lose their grip on the ordered life of man, and even superstition of the grossest kinds, with a blind readiness for the acceptance of fad religions, both nebulous and futile."

Holding, and with reason, that the present attitude of Christianity to the world is curiously analogous to its attitude to the Roman Empire, President Mackenzie is led to make frequent comparisons between Christianity and rival faiths, especially Buddhism and Mohammedanism. Here he has struck the keynote—so obvious, yet often (doubtless wilfully) ignored—which should be kept in all comparative religion: it is not enough to seek resemblance; divergencies of letter and of spirit are equally (and often more) important. This he brings out strikingly in his study of the Christian concept of the Incarnation as contrasted with the Buddhist and Mohammedan; and by implication the divergency between the spirit of Christianity comes out more forcibly still in the sections on sin and salvation. Those who are attracted by the shallow propaganda of emasculated Oriental cults in the Occident would doubtless find considerable food for reflection here. There are, of course, minor points in which the student of comparative religion may differ from the author. In particular, his account of the rise of Buddhism is open to serious criticism. Perhaps technical knowledge should not be insisted on, yet it should be borne in mind that Buddhism was no means a spontaneous production of Gautama. In reality it was deeply rooted in orthodox Hindu philosophy, from one of the six schools of which its fundamental doctrines were drawn. But what did distinguished Buddhism from the teaching of the Upanishads and from the crystalized Sankhya system of philosophy was the fact that Buddha, instead of entrusting his speculations only to a chosen few, made them the common possession of the many, and that, like his great contemporary and rival sectary, Mahavira, the founder of Jainism, he broke through the restrictions of caste. Development of this thought, it seems to the reviewer, would add materially to the force of some of President Mackenzie's arguments.

It is a matter of special pleasure to see that this Protestant teacher openly says what too many of our own clergy—to their shame be it said—profess to ignore, that in France "there is something like a return to the hostile and persecuting attitude of ancient Rome." Evidently we have one man who is not cozened by specious nonsense from a government that can ruthlessly "sequestrate" the property of the religious, and is too tender-hearted to execute a murderer. On the other hand, perhaps one could scarcely expect a Congregationalist to have any but a non-Catholic concept of the priesthood or of the Church (pp. 204-205, 218), and we have one instance of the strictly Reformed point of view in his allusion (p. 230) to "symbols of ceremony and sacrament." Some might hold that a sacrament is something more than a "symbol"!

LOUIS H. GRAY.

The Way of Fellowship. By Rev. F. W. Drake. New York: Longmans, Green & Co.

This volume of twelve meditations on subjects bearing on the life of a Catholic Christian is one of the most devotional and practical which we have ever read. There is, combined with the most polished English, a spirit of true devotion throughout these chapters which distinguishes the Anglican from all other Christians.

F. A. S.

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

EPIPHANY is coming to be more and more the New Year of the Woman's Auxiliary. In the past ten years, there has been a steady growth in the observance of this great feast, especially in small parishes.

Whereas, a decade ago, the holy day was kept usually by a few elderly women, now it has come to mean the great and beautiful festival which it is. Many auxiliaries now celebrate it triply—by Holy Communion in their own parish church, by a short afternoon service with an address, and by a social meeting afterward in which a Twelfth-Night cake is lighted and new women are introduced and welcomed. In the diocese of Indianapolis a few years since, a valuable paper bearing on old Twelfth-Night customs was prepared and has since been "borrowed" and read very generally in adjoining dioceses.

The Epiphany or New Year resolution of every Auxiliary woman might be to bring one new woman into this great society.

DURING THE late golden jubilee of the organized missionary work of women, held in thirty cities, a Baptist missionary from India said: "The Episcopal women have an unspeakable advantage in their mode of *joining* their missionary society—they are *baptized* into it, whether or no." This forceful remark recurs to one as we reflect how many women might and should be Auxiliary members who have not elected its privileges. "Whether or no!" In infancy it is "whether or no," but in adult life, too often it becomes "No."

In no way do women repudiate their birthright as in this matter of the Church and the Auxiliary; in other affairs tradition, genealogy, count for much—sometimes ridiculously much; but to be born into the Apostolic Church, to be baptized into a society of which "Lydia, a seller of purples," affords a good example to us even to-day, has no influence upon many women.

Truly this is one of the "long descents" which even the satirical pen of John G. Saxe could not attack and to which women will awaken in time as the Auxiliary increases its valuable work in Church extension.

WHEN ONE READS Miss Emery's last report of the Woman's Auxiliary, "the Thirty-ninth," it brings home the fact that our great Missionary Society has become an institution. Thirty-nine years of intelligent growth is its record.

This modest little report, which comes yearly, is a real compendium of Auxiliary progress. So carefully is it compiled, that all the material doings of the Woman's, Junior, and Babies' Auxiliaries may easily be seen.

There are reported in our own land and in Africa, China, Japan, Cuba, and Mexico, five thousand branches of the Woman's Auxiliary, inclusive of Juniors. We admit a great curiosity as to how many persons these branches represent. To paraphrase Rory O'More, who said, "There's luck in odd numbers," we think there is "satisfaction in figures"; and we wish that next year our good secretary might see her way clear to add this to the report. It would be very satisfying, for instance, in making a talk before an Auxiliary, to state boldly that so many thousands of women were members of the Auxiliary. Such assertions carry great strength.

PERHAPS Miss Emery might be able to do this, inasmuch as, at the meeting in Cincinnati, it was voted by the Auxiliary henceforth to report only such gifts as are sent to the Church Missions House and pass through Miss Emery's hands. All parochial and diocesan work will be eliminated from the general annual report sent out by Miss Emery. This will result in less work for the secretarial force; it will also teach our women discrimination in the matter of giving and in the manner of sending money.

There is a magnificent ignorance among the Auxiliaries about "diocesan," "special," and "general" mission gifts, and also about the proper channels through which to send them.

"It has taken seven years of hard work," said one presi-

dent, "to teach my women what is the function of a diocesan treasurer—they either sent their gifts to the Bishop or to the Church Missions House."

AT THE Junior Exhibit at Cincinnati one of the things attracting much attention was a set of scrap books made by the Juniors of the diocese of Indianapolis. These books were the results of a prize offered by the Woman's Auxiliary, to that branch of its Juniors which should prepare the most complete missionary scrap book, the judges to be the Bishop and two others.

Nothing presented to the Juniors ever evoked such interest. There must first be good subject matter, pictorial and letterpress; there must be neatness; and there must be beauty of ornamentation if possible.

At the time of the annual council, nine scrap books were entered for the prize, all of them excellent when the age of the youthful contestants was considered. The prize, a beautiful Auxiliary banner made to order, was awarded to St. Paul's Juniors, Indianapolis, while three others received honorable mention. These four were sent to Cincinnati. The subjects of the books were "The Negro," "Porto Rico," "China," and "Our Own Diocese." The books were models of entertaining missionary information, so beautifully prepared as to make them fascinating. They were returned to their own diocese, where they will be used in various ways, the one, "Our Own Diocese," being a valuable permanent addition to our local history.

THE JUNIOR officers who examined these books were unanimous in pronouncing such work the ideal for Juniors. There is an unspoken protest going up against too much "box" work for our Juniors. They must be given the beautiful "play" side of Auxiliary work, the fitting out of Christmas boxes and the proportion of "easy" packages of games, books, pictures; and first of all there must be the enlisting of their interest in the great cause of their work—the underlying meaning of it; sometimes it becomes very underlying. A transient sympathy should not move these tender young societies to undertake boxes of clothing which necessitate innumerable Saturday afternoons of serving. Let them be trained rather into knowledge and zeal, and material service will be the outgrowth of such education.

A FEW MONTHS AGO, a young girl, just in her teens, left her home in the far north of Ireland, to come to make her home with a brother in a western state of America.

Naturally she felt some trepidation over this long, solitary flight from home, but there was a great and kindly influence exerting itself quietly in her behalf. At Liverpool she was met by a "Girls' Friendly" and shipped to America, to be met at the wharf in New York by another of the "Girls' Friendly," who placed her safely on her west-bound car. At her destination, another of the Friendly fairies appeared and escorted her to the very door of her brother's home. This is a definition of what "Girls' Friendly" means.

GOOD AUXILIARY PAPERS TO BE SAVED.

THIS DEPARTMENT will be glad to serve as a bureau of exchange for Auxiliary papers. While the *Spirit of Missions* serves as a general programme-maker for the Auxiliary, there are also many excellent condensed papers, well written and entertaining, read each year in local Auxiliaries. These should not go to waste. New and feeble Auxiliaries, not yet in touch with the work, would be greatly helped by such papers, and old organizations, tired of their own routine, would be glad to use such. We do not refer to papers which are merely copied, but to those which have some thought in their presentation and arrangement. The presidents of local branches will please send good papers to the address at the head of this department.

A CHRISTIAN nation is at least a possibility, says the *Reformed Church Messenger*. The man who does not think that it is possible to make a people Christian can hardly be said to have the faith that animated Jesus. His aim was not simply to save individuals, here and there out of the mass of humanity, but to save the nations as well. It is possible to so Christianize a nation that in its legislation, its public institution, and in its international relations it will reflect the spirit and mind of Jesus Christ. We should, at least, have faith enough to believe that we at least can make a Christian nation out of the nation to which we belong. That should be the business of every citizen who is a follower of the Lord Jesus Christ. A great deal, however, remains to be done until we can say that as a people our business and politics are both Christian.

PARISH SKETCHES.

BY PENELOPE PENDRIP.

IV.—THE LEAST.

"For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in. . . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (St. Matt. 25: 35, 40).

SEVERAL years ago, on Christmas Eve, the rectory doorbell rang, and there stood outside in the cold and snow a young Jewish woman with a shawl over her head and a little baby in her arms. She had recently come over from Germany, could scarcely speak any English, her husband had deserted her, and she was in great distress. The rector said he could not help feeling as if the Blessed Virgin and her Child were at his door; and from that day to this she has never lacked a friend to whom she comes in winter for a little help with her rent, or for a few clothes. She is ill a great deal, but she supports herself and the baby, grown into four-year-old Josef, by sewing in a humble way, when she is able to. She always comes bare-headed, or with a shawl over her head, and her thanks, spoken in a gentle, foreign voice, are always "T'ank you. I am very satisfied."

Now that the baby is older, she bids him when they leave, "Kiss the Fader's hand, Josef," and Josef does, looking up at him with solemn, black eyes. Josef invariably carries away from the rectory a toy or an orange or a bit of candy for himself, and his mother says he loves above everything else to go there.

The rector always seems embarrassed when he gives to God's poor, and tries to soften the necessity of their receiving with a toy for the children, or a little joke that makes a general laugh, and establishes them on the footing of friends instead of recipients of "charity."

I sometimes think that "Never turn away thy face from any poor man, and then the Face of the Lord shall not be turned away from thee," must be engraved all over his brain; for His instant sympathy, His offer to help, goes out to every poor, distressed, forlorn human being; every one who *needs* Him; every "under dog." He says it always is to him as if our Lord were asking him to help *Him,* and one of his most frequent quotations is,

"Who gives himself with his gift, feeds three:
Himself, his hungry neighbor, and Me."

A visiting priest once told us the story of an American stranger at the York Pageant who accosted a man dressed in a Roman toga, who happened to be standing in the same doorway with him.

"Are you Appius Claudius?" asked the stranger.

"No," replied the quasi-Roman, "I hain't 'appy as Claudius. I haint 'appy as anybody. I'm un'appy as 'ell!"

This, it may be said without exaggeration, seems to be the state of mind of many of the rector's visitors. Through the winter a never-ending procession rings the bell: old and young, white and black, of all creeds or none, all bound together by a common desire for help and relief, be it for the body, soul, or spirit.

The rector's familiar query, "What can I do for you?" is so time-worn, it is fairly frayed at the edges. The remarkable part of it is that he always *can* do something.

Sometimes it is advice they want, or perhaps they want to ease their souls in confession, or else you will see the rector putting on his hat to accompany his seedy visitor to the police station, or to baptize a sick baby, or to a house of death.

When the visitors are hungry brothers, they are set to work for twenty minutes at digging, weeding, cutting grass, sawing wood, or shovelling snow, according to the time of year, and then given a good meal. Also he has an arrangement with the proprietor of a near-by lunch-wagon, whereby tramps are fed if they bring a ticket from the rector. The Salvation Army, too, gives them a bed and breakfast, if they come with a ticket bearing the rector's signature on it.

Once there was a request for a porous plaster, and once for a pair of suspenders, and I have a very distinct recollection of the willing and enthusiastic priest walking along the path to the church cellar in mid-winter, carrying a pail of steaming water, a cake of soap, one of our good kitchen towels, and a set of underwear, so that a request for a bath and clean clothes might be fulfilled in a warm spot by the church furnace.

One of our pensioners of many years' standing is "Si."

Si is not "all there," but he is the friendliest, the most sociable, the most good-natured nuisance that ever was. When he rings the doorbell, and we see who it is through the glass door, we feel more like going away from it than to it, for we know that with his good-natured persistence he will obtain whatever he has come for, and will cause us to waste many minutes of our precious time holding converse with him. Conversation is to Si what water is to a duck. He is none of your ordinary beggars who takes quickly what you give him, and is off. He thanks you politely, and then waving it aside as a matter of secondary importance, launches out on a "heart to heart" talk. He asks after your health, and after that of each member of the family by name, and then gives you a detailed account of his own ill-health, of his misfortunes, and of the doings of his wretched family.

He has recently moved miles away in the country, so that his visits are mercifully few, because he has to walk an incredible distance to reach us; but he makes us feel that this is a compliment, and that he hasn't it in his heart to neglect us by staying away at Christmas time, or Easter, or Circus day, or the Fourth of July, or any such festival.

He used to come on the worst days; in pouring rain or driving snow, his feet always soaking wet, his spare person encased in three overcoats, the outer one fastened with two enormous horse-blanket safety pins, a muffler wound around and around his neck and chin completely hiding his scraggy beard and only allowing his cadaverous looking high cheek-bones, his thin, pointed nose, and watery blue eyes to remain visible beneath the pulled down visor of his cap. No matter what hour of the day it is, he *never* has had his breakfast, and has to sit steaming in the kitchen while he eats his meals, which he always prefaces by reverently asking a blessing.

One morning before the rector left to preach a mission in a distant city, he gave me an envelope with some money in it for the poor.

"I give Si fifty cents yesterday," he said, "but if he comes again, you may give him fifty more." Accordingly, when Si turned up with a tale of a dislocated shoulder, I handed him the fifty cents, and dismissed him with as few words as possible, and thought I had got rid of him for a week or more. It was with exasperation in my heart and fire in my eye that I saw him come ambling down the street late in the afternoon. I opened the door, and this is the way our interview went:

Si (beaming and expecting me to beam).—"Well, I've got a place on the brickyard. I'm goin' to work Monday."

Then, in a confidential tone:

"Say, M'is Pendrip, I want to ask you if you'll do me the favor of loaning me seventy-five cents. I want to git some grub for the children."

I.—"But I gave you money to get grub for the children this morning."

Si.—"Yes, but you see I had to spend that on grub for myself to-day."

I.—"I don't see how you could have spent all that. You had your breakfast here, and you've only had dinner since."

Si (with a propitiatory smile).—"I've had my supper, too."

I (wrathy).—"I can't give you anything more to-day. I can't do it, Si."

Si (smiling amiably).—"Make it fifty. Now, please, M'is Pendrip. There ain't no bread in the house, and I don't want to go home without takin' them children somethin' to eat. I'll come and work it out Saturday. Please!"

With a vision of hungry children before me, I go in to "make it fifty," knowing well that he will never "work it out."

On the occasion of his last visit he greeted me with the information that one of his three children was dead. He said, "I'm in trouble, M'is Pendrip. I've lost my boy."

I expressed my sympathy, and asked how he died. Si began to wipe off the tears that rolled down his cheeks.

"He had blood-poisoning, pneumonia, a stroke of paralysis, and fits. You don't know, M'is Pendrep, how I miss that boy. He was such a good boy, and smart in school. Last summer he worked to a farmer's and brought home five dollars, and he says, 'I brought it all to you, papa. I'm goin' to work for you.' Oh, my heart is broke, M'is Pendrip. Why, sometimes I git up in the night, and the woman tries to keep me home, but I go on out and make straight for the graveyard. And the woman, she goes on something terrible. She's out of her mind half of the time. She picks the hot stove lids right up in her hands. Why, I have to stay home from work to keep her from burnin' her hands to a crist. I expect to lose her before spring; and the girl, she's got a bunch on her side; I'll likely lose her, too, and then, M'is Pendrip, you can look out to bury me."

Poor old Si! Many of the *Least* who frequent the rectory are the Undeserving Poor, but then, as the rector often says, how many of us deserve the good things God, in His loving-kindness, showers upon us?

(*To be continued.*)

SOLDIERS OF CHRIST.

By Marie J. Bois.

WE have all heard of the ostrich hiding its head in the sand when hotly pursued, foolishly imagining that because it can no longer see its enemies, neither can it be seen of them, and we have smiled pityingly at the thought of the enormous bird hoping to escape notice in that silly way. But may we not look around, nay, within, and see the same thing done by us in many a knotty problem of our religious life? Have we not—let us be frank—have we not many a time dismissed from our mind the facts of the sad divisions of the Church of Christ on earth, together with the violent attacks made upon her by her countless enemies? Have we not refused to inquire more deeply into these things, not because (as we fondly imagined) of our generous broadmindedness but rather because of our criminal indifference, of our laziness or unavowed cowardice, closing our eyes that we might not see, as if that obliterated the fact of our great dangers?

And yet, if we are to be brave and loyal sons and daughters of our Father, we must dare to look our foes in the face, and, though at first we may well be appalled by the stern array of the powers of darkness fighting against us, let us remember that they that be with us are more than they that be with them, and, taking courage, we shall learn to watch and pray and fight. Yea, each and every one of us His soldiers, to fight our dangerous foes—self, the world, and the devil. We shall dare to think, not only of what has been done, but also of the immense work that remains to be done (and of our share in it); not only of the heathen with their idols in this twentieth century of ours; not only of the multitude in Christian lands, living without a thought of God or of their immortal souls, but also of Satan, disguised as an angel of light, inspiring the dangerous teaching of those who, lowering our Lord to their own level, deny His divinity, make of Him a mere man, a misguided enthusiast, or even—and we shudder at the thought—a polygamist. Do not the sacrilegious assertions make our hearts burn within us? Do they not make us resolve to "stand up for Jesus" as we never did before? Do they not kindle in us the fire of holy enthusiasm and of loving zeal for Him who came unto His own and His own received Him not, before whose manger we fell in adoration on Christmas Day, on whom we feed in His holy Sacrament?

Let us rise, then, and take up our cross, that precious badge of our fellowship with Him, and let us go forth in His strength, to fight faithfully under His banner, undaunted by our many foes, sure that victory will be His, and ours, in the end.

"Soldiers of Christ, arise,
And put your armor on;
Strong in the strength which God supplies,
Through His eternal Son."

THE BANNER OF LOVE.

By Ralph Erskine Gentle.

"His banner over me was love" (Song of Solomon 11:4).

EVEN poetry as we know it is but poor prose when it tries to set forth what God's love is. Think of our life being lived under a canopy of love more beautiful than the sky in fairest summer. Look at the heavens in their loveliness; how high, how wide, how pure, how full of grace and glory. It shall be more than sky to me; it shall be a living smile, a face of love, a banner of triumph, anything and everything that brings God near and gives me hope beyond the line of time.

The quotation leads us to think of a feast under a love-flag. The wine is from above, the viands have been brought down from heaven, the fruits have been plucked from celestial trees, the all-protecting banner is held in the hands of angels. Can I partake of such a feast and be as ill-fed as if I had eaten sand in the desert? Can I rise from such a feast and sit down at the tables of sin? Can I have access to God's table and yet fret myself about to-morrow? Thus the poetry becomes most practical, by bringing with it corresponding obligations and making us feel that the guest of God should repay his Host with gratitude and obedience.

Church Kalendar

Jan. 1—The Circumcision.
" 6—Friday. The Epiphany.
" 8—First Sunday after Epiphany.
" 15—Second Sunday after Epiphany.
" 22—Third Sunday after Epiphany.
" 25—Wednesday. Conversion of St. Paul.
" 29—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 17—Seventh Dept. Missionary Council at St. Louis.
" 18—Consecration of Rev. J. W. Atwood as Miss. Bp. of Arizona at Trinity Church, Boston.
" 21—Conv. Miss. Dist Philippine Islands.
" 24—California Diocesan Convention.
" 25—Conv. Miss. Dist. Southern Florida: Consecration of Rev. T. P. Thurston as Miss. Bp. of Eastern Oklahoma at St. Paul's Church, Minneapolis; Consecration of Rev. L. C. Sanford as Miss. Bp. of San Joaquin at the Church of St. John the Evangelist, San Francisco.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:
Rev. C. E. BETTICHER, JR.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:
Dr. MARY V. GLENTON of Wuchang.
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rev. C. H. EVANS of Mayebashi.

Personal Mention

THE Rev. C. M. CONANT, M.D., rector of St. John's Church, Pittsburgh, has accepted an appointment as missionary at St. John's, Kane, and St. Margaret's, Mt. Jewett, Pa., and will enter upon his work in both places about the middle of January, having his residence at Kane.

THE Rev. WEBSTER HAKES, who for a number of years has been rector of St. Andrew's Church, Chariton, Ia., has been called to the rectorship of Trinity Church, Muscatine, Iowa, and will enter upon his duties January 15th.

THE Rev. J. D. HERRON is a member of the Cathedral staff of St. Paul's Cathedral, Cincinnati, which post he entered upon last July.

THE Rev. MALCOLM S. JOHNSTON has accepted the rectorship of Christ Church, Corning, N. Y., and will assume charge of the parish February 1st, when he will occupy the rectory, No. 83 East Second Street.

THE Rev. OWEN F. JONES, late of Bismarck, N. D., is now rector at Crookston, Minn.

THE Rt. Rev. F. J. KINSMAN, D.D., will sail for England on January 14th, on the *Laurentic*, and expects to return by Quinquagesima, in time for his Lenten appointments.

THE Rev. C. H. LOCKWOOD, D.D., rector of St. John's Church, Helena, Ark., for nearly twenty-two years, has resigned, owing to ill health. The vestry, in accepting his resignation, elected him *rector emeritus*.

THE Rev. FRANKLIN L. METCALF, rector of Trinity Church, Lowville, N. Y., has accepted a call to become rector of St. John's Church, Dunkirk, N. Y., and will enter upon the duties of that parish at once.

THE Rev. GUY WILBUR MINER, who was offered the position of General Missionary of Brooklyn with the courtesy title of Archdeacon, has declined, giving as his reasons disinclination to leave the diocese of Massachusetts and a feeling that his work in the Norfolk mission field is not quite finished.

THE Rev. C. S. MOOK has accepted the charge of St. Matthias' mission, Whittier, diocese of Los Angeles, and can be addressed at Box 132, Whittier, Cal.

THE Rev. STUART B. PURVES of Minneapolis has accepted the call to be vicar of St. Paul's Cathedral, Cincinnati, and will take charge on February 1st.

THE Rev. BRUCE V. REDDISH has accepted an appointment to the staff of Trinity Church, New York City, and should be addressed at Trinity Clergy House, 61 Church street.

THE Rev. KENDALL SEVERANCE, formerly of St. Alban's Church, Detroit, Mich., has become curate in St. John's Church, Los Angeles, Cal. Address, 514 West Adams street, Los Angeles.

THE address of Rev. J. H. WILSON is Candor, N. Y.

ORDINATIONS.

PRIESTS AND DEACONS.

CENTRAL NEW YORK.—On St. Thomas' Day (December 21st) in Calvary Church, Utica, by the Bishop of the diocese, the Rev. WILLIAM A. NICHOLS, presented by the Rev. Jesse Higgins, and the Rev. WALTER A. RENDER, presented by the Archdeacon, were ordered priests, and RAY WOOTEN, presented by the Rev. Ivan Merlinjones, D.D., was ordered deacon. The Rev. Mr. Nichols will remain in Oriskany Falls. The Rev. Mr. Render will go to Trumansburg, while the Rev. Mr. Wooten will continue as deacon in charge at East Syracuse and the Onondaga Valley. The Rev. Mr. Render was formerly a Universalist minister, and the Rev. Mr. Wooten a Methodist licentiate.

PRIESTS.

WESTERN NEW YORK.—On Tuesday, December 20th, by the Bishop of the diocese, the Rev. JEROME KATES and the Rev. WILLIAM CARL COMPTON. The clergy who assisted in the service and participated in the laying on of hands were the Ven. G. W. S. Ayres, the Rev. Drs. Brush and Smith, and the Rev. Messrs. Ward, Stanton, Hart, Burrows, and Dysart. The preacher was the Rev. Mr. Burrows. Both of the candidates are graduates of Hobart College and of the General Seminary. The Rev. Mr. Kates becomes rector of St. Philip's Church, Belmont, and the mission at Belvidere, and the Rev. Mr. Compton will become rector of St. Alban's Church, Silver Creek, and the mission at Forestville, these being the charges served by them respectively during their diaconate.

TEXAS.—On Wednesday, January 4th, the Rev. DAVID FRANKLYN TAYLOR, missionary in charge of the St. Augustine's mission, was advanced to the priesthood in St. Augustine's Church, Galveston, by the Bishop of the diocese. The sermon was preached by the Rev. H. J. Brown of Houston Heights and the candidate was presented by the Rev. C. S. Aves, D.D., of Galveston, Tex., president of the Standing Committee.

RETREATS.

AT GRAND RAPIDS, MICH.

A pre-Lenten Retreat for the Clergy of Western Michigan will be held in Grand Rapids on Tuesday, Wednesday and Thursday, February 7th, 8th, and 9th, to be conducted by the Rev. Harvey Officer of the Order of the Holy Cross. A limited number of priests from other dioceses can be received and will be made heartily welcome. Application should be made at once to BISHOP MCCORMICK, as it is imperative to know just how many will attend.

MARRIED.

TUTHILL-CARR.—December 28, 1910, at Grace Church, New York City, by the Rt. Rev. Edwin S. Lines, D.D., assisted by the Rev. John N. Lewis, and the Rev. D. Herbert O'Dowd, LAURA PALMER, daughter of Mrs. Charles Mortimer CARR, to the Rev. ERNEST COLLARD TUTHILL.

DIED.

COLTON.—Near Trenton, N. J., on December 31, 1910, EDWIN S. COLTON, aged 71 years, son of the late Rev. Asa S. Colton, for many years a clergyman of the Church in the diocese of New Jersey, who resided at Princeton, N. J.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

DICKINSON.—Entered into rest, very early Sunday morning, December 18, 1910, at her ancestral home, Terrace Hill, Bainbridge, N. Y., MARGARET HULDAH DICKINSON, elder daughter of the late H. W. and Mrs. Dickinson, aged 19 years.

Peace, perfect peace.

HYDE.—In Montreal, Canada, on December 25, 1910, aged 56 years, Mr. FREDERICK W. HYDE, a vestryman of St. Luke's Church, St. Albans, Vt., and a prominent citizen and business man.

NEVITT.—MARY ELIZA, the widow of J. W. Nevitt of Georgia, and eldest daughter of the Rev. John Jacob Tschudy of St. John's, Berkeley, S. C., departed this life, on St. Stephen's day in Philadelphia, at the residence of her daughter, Mrs. Oates. Interred at Athens, Ga.

MEMORIALS.

THE REV. RICHARD HAYWARD, A.M., B.D.

On Wednesday, November 23, 1910, RICHARD HAYWARD, priest, entered into rest, through the mercy of God, after a long and trying illness, borne with patience and sustained by a living and earnest faith in his Lord and Master. His ministry had been long and various. He was a graduate of Racine College, and Nashotah, Wis., being a pupil of that valiant soldier of the Cross, James DeKoven, D.D., under whose guidance and instruction he entered the holy ministry.

Soon after his ordination to the priesthood, he was appointed to a chaplaincy in the United States Navy, which he served many years, retiring from that position in 1887. After that he served in Baltimore, Chicago, and at Holy Trinity, Paris, France. He was also rector at St. James' Church, Upper Montclair, New Jersey, and lastly was the first rector of Christ Church, Bronxville, New York. In these two charges he was instrumental in erecting the churches in those places, which will ever be a memorial of him, and bear witness to his love for the beauty that becometh God's house.

Those who knew Richard Hayward best, know well his character, his loving and true heart. He possessed a most refined nature. He loved what was beautiful, was always gentle and courteous, ever considerate of others, and many could bear testimony of thoughtful and kindly acts, done without ostentation—acts of love, prompted by a tender and loving heart.

May the good Lord grant rest and peace to this His servant.

To Mrs. Hayward and his children we convey assurances of deepest sympathy, praying that "Almighty God will comfort them with a sense of His goodness, lift up His countenance upon them, and give them peace."

ROBERT M. BERKELEY,
Rector Zion Church, Dobbs Ferry, N. Y.
STEPHEN H. GRANBERRY,
Rector of St. Barnabas' Church, Newark, N. J.
ALBERT D. WILLSON,
Rector of Christ Church, Bronxville, N. Y.
Committee.

Dobbs Ferry, N. Y., Advent, 1910.

MRS. OLIVER W. PEABODY.

Died in Milton, Mass., December 31, 1910, MARY LOTHROP, widow of OLIVER W. PEABODY.

The Lady Associates of St. Luke's Home for Convalescents in Boston, desire to place on record their appreciation of the great loss that St. Luke's Home, and their own Board, have sustained in the death of Mrs. Oliver W. Peabody.

A member of the Board for twenty-one years, and since 1907 the Honorary Directress, Mrs. Peabody was, for seventeen years, the active president, giving to St. Luke's her constant supervision and the benefit of her wise judgment in various critical times.

A woman of rare wisdom, marked executive ability and wide experience in charities, she maintained a high standard of efficiency in the practical work of the Home, while, under her fostering care and the influence of her own remarkable personality, the religious work deepened constantly until our memorial chapel, though given by others, came as the natural expression of the spiritual development she had so much at heart.

Her charm and gracious presence make the personal loss very great to each of those associated with her, but the memory of her loyalty to duty, her unwavering faith and her devotion to the Church will be to us an inspiration to greater faithfulness in the years to come.

S. M. HUNNEWELL,
Secretary of the Lady Associates.

Boston, January 7, 1911.

HANNAH EGLEY BROWN.

On Christmas Day at "The Wilderness," Theological Seminary, near Alexandria, Virginia, HANNAH EGLEY BROWN, widow of the late Charles Brown, Esq., of Mount Holly, New Jersey, died, aged 90 years.

This venerable Church-woman was sprung from families prominent in New Jersey since Colonial days and of worthy Churchly traditions. She was a lineal descendant of Richard Stockton of "Morven," and one of her ancestors was among the founders of St. Mary's Church, Burlington, where seven generations of her forbears sleep. Through her husband she was connected with the late Bishops McIlvaine of Ohio and De Lancey of Western New York.

On St. John the Evangelist's Day, after the Burial service had been said in St. Andrew's Church, Mount Holly, New Jersey, at sunset, she was laid to rest with the Church's final benediction.

She is survived by two daughters, Mrs. Angus Crawford, wife of the Dean of Virginia Theological Seminary, and Mrs. Lucien Lee Kinsolving, wife of the Bishop of Southern Brazil.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

WANTED, for desirable curacy in New York City, conservative High Churchman, priest, unmarried, young, strong, energetic, with preaching experience. References requested. Address E. F. G., care LIVING CHURCH, Milwaukee.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

CURATE wanted, sensible, loyal, Catholic, to take charge, under general direction of the rector, of a small city church near New York; $100 a month. Address Q. A., care LIVING CHURCH, Milwaukee.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

WE will give a nice home and ten dollars a month to a young girl or woman who will help Mrs. Cady in the housework and care of three children. No washings. REV. FRANK T. CADY, Port Allegany, Pa.

CURATE wanted: priest's orders; single; good reader. Sunday school and pastoral work chief duties. City parish. City and suburban work. Salary, $1,000. References. Address S. I. D., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER desires position. Good references. Boy or mixed choir. Good organ and teaching field essential. "CANTORIS," LIVING CHURCH, Milwaukee.

WIDOW of refinement desires a position as companion or private secretary. Good musician and capable with the needle. Best of references. Box 95, Appleton, Wis.

WIDOWED daughter of a Bishop would like a position as housekeeper, companion, or domestic position in Church school or institution in Middle West. Address MRS. B. TAYLOR ELDER, White's Sanatorium, Freeport, Ill.

GRADUATE NURSE desires travelling case going abroad. Semi-invalid lady preferred. References exchanged. Address NURSE, care LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ALTAR WINES, white or red; four gallons for $4. Sample package 50 cents. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

DESIRE to purchase a set of red and of purple Eucharistic Vestments. Must be good as new, rich material and embroidery; also a Festal Cope, good as new. "H. S.," LIVING CHURCH, Milwaukee.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH PUBLICATIONS.

SOCIETY OF THE CROSS AND PASSION. Printed matter for sale in aid of the printing expenses. *Chaplet of the VII Falls, VII Wounds, and VII Words of Our Lord,* 10c; *Morning and Evening Prayers,* 10c; *The Cross of Pardon,* 5c; *The Holy Cross,* 5c; and other poems, 5c each. Address Soc. C. & P., P. O. Box 677, Northampton, Mass.

CHRIST, NOT THE POPE, THE CENTRE OF UNITY. Dr. van Allen's Sermon of November 20th, in answer to Rev. Paul J. Francis; 29 pages. Sent postpaid for 11 cents. Address J. H. HUNTING, 30 Brimmer street, Boston.

FOR SALE, BOOKS.

BOOKS from clergyman's library. Enclose stamp for list, including *International Critical Commentary,* 18 volumes, for $22. Box 362, Shelton, Conn.

TRAVEL.

GRAND TOUR TO HOLY LAND; through all Europe, including Bayreuth Grand Opera; Land of Midnight Sun. All travel and accommodation first-class. Small, select party forming—conducted by Mrs. Virginie Jourdan, accompanied by Dr. Grote, Archæologist, of Munich. Reference, Rev. W. T. Crocker, rector of Epiphany Episcopal Church, New York. Address MRS. JOURDAN, 150 Nassau St., Suite 1629, New York. Portions of tour can be taken.

EUROPEAN TOURS.—Special rates for clergymen and their families, offered by REV. ANDREW J. GRAHAM of Rochester, N. Y. Itineraries cover northern, central, and southern Europe. Send for booklet.

EUROPE.—FREE TOUR. Rectors and others. Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. $250 up. UNIVERSITY TOURS. Wilmington, Delaware.

EDUCATIONAL.

GUARDIANS wishing to insure for girls unremitting care, sound training, simple life, may find these in well situated school in healthful northern climate. Entire responsibility undertaken. Address SCHOOL, LIVING CHURCH, Milwaukee.

WANTED, one or two children to tutor. Home in rector's family. Moderate compensation. Address ILLINOIS, care LIVING CHURCH, Milwaukee.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

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REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for home-seekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

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BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant, airy rooms; broad verandas, well kept table; desirable and home-like place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. MISS A. L. FETTING, *Proprietress.*

APPEALS.

ST. STEPHEN'S COLLEGE.

We desire to call the attention of Church people who have the welfare of Christian education at heart and who wish for a continuous supply of well educated clergy to the needs of St. Stephen's College, Annandale, N. Y.

Faithful to her principles and to the trust imposed upon her by her Founders, this college has trained and sent out into the Ministry of the Church over 500 men.

The College needs additional endowment, a heating and lighting plant, and new buildings.

The College needs, and needs at once, a Fund of $10,000 a year guaranteed for three or four years to enable her to do her work without running into debt. There are now sixty-four students. Each student pays in three hundred dollars for tuition, board, lodging, heat, etc., and each student costs the college over four hundred dollars.

We appeal to Churchmen and Churchwomen for help in this matter.

Who will give $1,000, $500, or $100, or $50 a year for three years?

Checks may be sent to PRESIDENT RODGERS at the College, or to CHARLES A. MORAN, Treasurer, 30 Broad Street, New York City.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS.

From a Bishop:—"For myself and for the diocese I want to thank you and the officers of the Clergy Relief Fund for the generous appropriation for the pension of (two or three clergymen). A heavy load has been lifted from my heart and mind."

From a Bishop:—"I am most thankful for the appropriation for the pension of the Rev. . . . . If ever a man deserved it he does. He has struggled hard and has worked when he did not have strength till it has become impossible to work longer. The appropriation has taken a load off my shoulders and has made my life happier. It is dreadful to think of a noble, intellectual, gifted, hard working, industrious man ending his days in a starvation camp."

From a Presbyter:—"You have long known of that poor man in the *Pilgrim's Progress,* where a poor man was struggling up the hill with a heavy load on his back, and all at once it tumbled off, and he went on happy and light-hearted after that. Well, that's just the thing that took place when I read your letter with the enclosed check increasing my pension—a burden just dropped from my heart. That's all I can say just now, except—I thank the heavenly Father, I thank the trustees, and I thank you, for cutting the cords that held the load on my heart, and let it go! As I wrote you, I have been compelled to retire from active work after over a half century of labor in the vineyard, and I am now living with my only son."

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking. Address

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

GUILD OF THE HOLY GHOST THE COMFORTER.

Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to THE RECTORY, Ontonagon, Mich.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5⅝ x 3¾ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.
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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.
No. 10302—Hymnal to match, $30.00 per hundred.
No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKLET CALENDARS.

We have a few Booklet Calendars left after the holiday orders which we will sell at half price. The titles are *Bells Across the Snow, Little Town of Bethlehem, Mizpah,* and the *Magnificat* Calendars. All Nister's most beautiful work, old missal style of illuminating. Price of each 50 cents. This remainder of stock, 25 cents each, postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.
- A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
- Fred I. Farwell, 34 Summer Street.

BALTIMORE:
- Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
- Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ROCHESTER:
- Scranton, Wetmore & Co.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 117 N. Peoria St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:
- Grace Church.
- St. John's Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

SHERMAN, FRENCH & CO. Boston.

The Unfading Light. By Caroline Davenport Swan. Price, $1.25.

LONGMANS, GREEN & CO. New York.

A Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordinations MDCCCXCVI. By T. A. Lacey. Price, $3.50.

The Love and Wisdom of God. Being a Collection of Sermons by Edward King, D.D., Sometime Bishop of Lincoln. Edited by B. W. Randolph, D.D., Canon of Ely and Principal of Ely Theological College. Price $1.75 net.

KALENDARS.

A Church Calendar for the Year of Our Lord MDCCCCXI.. For the Use of the Clergy and Laity. [Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, New York, N. Y.]

PAMPHLETS.

Memorial Address, Delivered by the Rev. James E. Freeman, at the memorial services held at St. Mark's Church for the late Chief Justice of the Supreme Court, Melville Weston Fuller, Sunday, November 6, 1910.

Plain Words on Important Topics. Recent Editorial Articles in the *Century Magazine* on Strike Violence, General Lawlessness, Yellow Journalism, and Bad Manners. [The Century Co., New York.]

Year-Book and Reference Manual of St. Paul's Church, East Toledo, Ohio. The American Catholic Church, commonly called "Episcopal." 1910-1911. Rector, Rev. J. C. Ferrier.

Dead Catholicism and Dying Protestantism. A Sermon by the Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York, N. Y.

Home Training Bulletin, No. 6. *Training the Boy to Work.* By William A. McKeever, Professor of Philosophy in the Kansas State Agricultural College.

St. John's Episcopal Church, Broken Bow, Neb. Christmas Day, 1910. Sermon Delivered by the Rev. Will S. J. Dumvill.

The Parish Year Book of the Church of the Incarnation, New York, the Rev. Dr. William Mercer Grosvenor, rector.

Cornell University Library. *Librarian's Report,* 1909-10.

The Church at Work

UNITED SERVICE AT BAR HARBOR, MAINE.

UNDER THE auspices of the Bar Harbor (Maine) Clericus, of which the Rev. Stephen H. Green, rector of St. Saviour's Church, is the president, a public service, at which seven hundred persons were present, was held recently at the Casino. Addresses were made by the Rev. Messrs. Garland (Methodist), McCoy (Baptist), MacDonald (Congregationalist), Jobe (vicar of Church of Our Father, Hulls Cove), and Green. The general subject was, "Is the Church of Practical Importance in the Community?" The rector of Bar Harbor, by uanimous request, conducted the devotional service, and gave the closing address on "The Spiritual Importance of the Church." The addresses were all carefully prepared and wonderfully catholic in tone. The Methodist minister paid a remarkable tribute to the monastery and convent and to the priest for the educational work of the Church in past ages, issuing in our present school system, and for the beginning of the work resulting in the establishment of eleemosynary institutions. The hymns were from the Hymnal, and the tunes were played by an orchestra. The spirit throughout the occasion was admirable, and there was no sacrifice of principle expressed or felt.

REOPENING OF HOLY CROSS CHURCH, PARIS, TEXAS.

THE Church of the Holy Cross, Paris, Texas (diocese of Dallas), has recently been completely remodeled and refurnished at an approximate cost of some $2,500 and was reopened for services on the Fourth Sunday in Advent, at which time the Bishop visited the parish and confirmed a class of seventeen, most of whom were adults, and blessed the various memorials which have been given by members and friends of the parish. The improvements consist of a complete renovation of the building within and without, the enlarging of the choir and chancel and the placing of many handsome and costly memorial furnishings, among which may be mentioned a new altar in memory of Mr. F. W. Basano, one of the charter members and for a long term of years senior warden of the parish; an altar rail in memory of Paul Wilbor, the gift of his mother, Mrs. Isabella Wilbor and family; a lectern in memory of Marguerite, daughter of Mr. and Mrs. J. W. Bolts; a Litany desk, the gift of Mrs. C. F. Hawkes, in memory of her father, A. R. Van Gieson; a pulpit, the gift of members of the Paris Lodge of Elks; a prayer desk and credence table, the gifts of friends of the rector among the masonic fraternity, and a beautifully embroidered set of purple altar hangings, the gift of the Altar Guild. All the chancel and sanctuary furnishings are of quarter-sawed golden oak, and add much to the beauty and churchly appearance of the building. The present rector, the Rev. John K. Black, D.D., has been in charge of the parish about eighteen months and by his wise and energetic management has done much to further both its material and spiritual interests.

DEATH OF TWO PROMINENT LAYMEN.

THE DIOCESE of Kentucky met with a serious loss in the death of one of its most prominent laymen, Charles H. Pettet, which occurred on Tuesday, January 3d, at his home in Louisville. All his life he had been prominently identified with the Church in Ken-

tucky, giving liberally not only of his means but of his time as well to its furtherance. He was a member of St. Paul's Church, Louisville, and for many years served on the vestry. Last year he, with his nephew and business partner, William A. Robinson, completed thirty-five years of continuous service on the Board of Diocesan Missions, which fact was signalled out for special recognition by the Bishop in his address and by the diocesan Council in session. Mr. Pettet had long been a member of the Standing Committee of the diocese and was one of the trustees of the Morton Church Home and Infirmary; his interests in philanthropy were large, he at one time was chairman of the Board of Trustees of the Industrial School of Reform. But probably his greatest interest was in the Orphanage of the Good Shepherd, of which he was vice-president of the Board of Guardians and much beloved by the boys of that Church institution. He is survived by his wife and two daughters. The funeral services were held in St. Paul's Church, Louisville, on Thursday, January 5th, conducted by Bishop Woodcock and the Rev. David Cady Wright, rector, a number of the other city clergy being present also.

MR. EDGAR G. MILLER, a former prominent merchant of Baltimore, and one of the most prominent Churchmen of the diocese of Maryland, died at his home in Baltimore county, December 22d, after a lingering illness, aged 83 years. He was one of the charter members of Emmanuel Church, Baltimore, and for many years a vestryman of the Church of the Redeemer, Govans. For twenty-eight years he acted as treasurer of the convention of the diocese. The funeral services were held December 24th at Emmanuel church, the Bishop Coadjutor, assisted by Rev. J. H. Eccleston, D.D., and Rev. C. A. Hensel, officiating.

MEMORIALS, GIFTS, AND BEQUESTS.

THE HANDSOME ALTAR and reredos that have been placed in the chancel of the Church of the Holy Apostles, Philadelphia, a picture of which is here shown, were dedicated and used for the first time on Christmas Day. They are the gift of the congregation and members of the Sunday school, in gratitude for the life and character of Mr. George C. Thomas. It is intended, in connection with these, to put up in the chancel a brass tablet recording Mr. Thomas' work and service to the parish, and it is hoped that it may be in position in the spring, if possible before Easter. The cross and vases upon the altar are the gift of Mrs. Sophie T. Remington.

A FEATURE of Christmas Day in Louisville, Ky., was the unveiling and dedication of a handsome memorial window in Calvary church, given by Mrs. Marion Elliot Taylor in memory of her parents, Thomas and Caroline Heinsohn Maize. The subject is an illustration of "In my Father's house are many mansions." In the elements of the design and the composition of the work the artist has shown a reverent conception of the text of the subject and the attitude and expression of the figure of Christ are marked with deep sense of spiritual thought and feeling; the coloring is faithful in its relation to nature and adds a great deal of beauty to the window. A Gothic canopy possessing a rich color scheme of blues and greens and a treatment of diamond quarries surmounts the design; the base contains a simple ornamental pattern. The window was executed at the Tiffany Studios.

ON SUNDAY, January 8th, a massive, hand-carved walnut memorial pulpit was consecrated and used for the first time at the 10:30 A. M. service in St. Paul's church, Waterloo, N. Y. It is the gift of Mrs. Edward G. Ashley of Rochester, N. Y., and her brother, William F. Bacon, a vestryman of St. Paul's Church, Waterloo, in memory of their parents. The pulpit is made from a special design by the Gorham Co., New York, and the chief feature of the work is a carved walnut figure of the "Good Shepherd" in the front. A simple brass plate on the pulpit bears the inscription. Mr. Bacon, in whose memory the pulpit is erected, gave, some years ago, the handsome brass lectern of this church in memory of his mother.

MISS ELLEN IRWIN, a devoted Churchwoman, who died December 30th, left the following legacies: To the Convention of the Protestant Episcopal Church of the diocese of Maryland $5,000, for the superannuated and disabled clergy fund; to the vestry of Grace Church Baltimore $3,500, for the endowment of a pew in that church, and also $6,000, one-half to be applied to the endowment fund of the church and one-half to the completion of the tower of the church building; to the Church Home and Infirmary, $10,000, to support two beds in that institution, one in the men's ward and one in the women's ward, to be known as the "Irwin Beds."

GEORGE C. THOMAS MEMORIAL ALTAR AND REREDOS,
Church of the Holy Apostles, Philadelphia.

THE WORK under the Rev. John Kershaw, Jr., at St. Matthias' mission, Summerton, S. C., is reported to have received a number of memorials lately and to show signs of healthy progress. A handsome memorial pulpit, the gift of Mr. Henry B. Richardson in memory of his wife, and a chancel railing of brass and oak, the gift of Mrs. John Ashley Colclough in memory of her daughter, have added greatly to the chancel furnishings.

AT THE 7 A. M. service on Christmas Day, at the Church of the Ascension, Baltimore, there was unveiled a very handsome new reredos, constructed of Italian mosaic by Lamb of New York. The subject is "The Ascension," and there are nine panels, the central one, ten feet high, depicting the scene from which it is named. It was given by the Special Work Society of the Church as a memorial to those members of the society who have entered into rest.

A MAGNIFICENT WINDOW, the work of a Boston artist, has been on exhibition in that city and has been attracting much attention. It is to be placed in St. Paul's church, Rochester, N. Y. The window represents "The Transfiguration." All of the light radiates from the figure of Christ, and reflects upon the golden brown earth from which He has risen. It falls also upon the upturned faces of the apostles present, who are gazing in adoration.

A LECTERN has been presented to the Church of the Good Shepherd, Norwood, Ohio, by the congregation, and a Litany desk has been given by a friend to the placed in the church before Easter. The rector, the Rev. Francis H. Richey, was presented on Christmas with a silk cassock from the Woman's Guild and a set of Eucharistic vestments from the Altar Guild and Woman's Auxiliary.

ON THE first Sunday of the new year a very handsome window was unveiled in the baptistery of St. Paul's church, Pawtucket, R. I. It is a copy of Hofmann's "Christ Blessing Little Children," and is the gift of Mr. Herbert A. Rice in memory of his parents, the late Colonel and Mrs. Randall H. Rice.

A HANDSOME brass lectern has been placed in St. James' church, Buffalo, by the rector, the Rev. Charles H. Smith, D.D., to accompany the pulpit recently installed as a memorial to the late Mrs. Smith.

BY THE WILL of the late Henry M. Yerrington, Esq., of Carson City, Nev., St. Peter's Church, Carson City, receives a legacy of $500.

BELATED ITEMS OF CHRISTMAS NEWS.

PRACTICALLY all the newsboys of the city of Memphis, Tenn., numbering 125, were served a Christmas dinner on December 27th by the women of Calvary Church of that city in the parish house. They are members of a club of which the rector, the Rev. Dr. James R. Winchester, is founder and president, and he was one of the speakers of the evening. Several prominent lawyers and business men were among those present. The boys are given instruction in good citizenship, manual training, parliamentary law, and other

branches of knowledge, and it is hoped, when money can be obtained, to have a trained worker in charge of the club at all hours.

THE FIRST collection for the purpose of creating a fund for the purchase of a new organ was made at St. Paul's Church, Owego, N. Y., on Christmas morning, and the rector, the Rev. Sydney Winter, expressed his appreciation of the efforts of the congregation. The total amount raised was $1,137.96. The fund was generously started last autumn by Mrs. Louisa B. Van Nostrand of Brooklyn, who spent the greater part of the summer at Owego. It is expected that the organ will cost between $3,000 and $4,000.

THE SERVICES on Christmas Day at St. John's Church, Delhi, N. Y., were of unusual interest, as the church was opened for the first time after a thorough redecoration of the interior. The cost, about $700, has all been met. At the midnight celebration on Christmas Eve a very handsome brass processional cross was used for the first time, the work of R. Geissler of New York. The donor, Mrs. E. B. Sheldon, has given it in memory of Mr. Sheldon's mother, for mnay years a resident of the parish.

ONE OF THE delightful features of the Christmas celebration at Trinity Church, Boston, was the recognition that was given the long and faithful service of the sexton, Charles E. Chester, who late in the fall had completed a thirty years' service with the Church. The rector, Dr. Mann, read a happy address in which he spoke of the cordial relations so long existing between Mr. Chester and the people of the parish, and then the treasurer, Mr. Sears, handed to Mr. Chester a check for $1,226, the gift of his friends in the Church.

A PECULIARLY San Francisco feature of the Christmas season was the revolving Christmas tree set up in one of the large rooms of the St. Francis Hotel for the children of the various Chinese mission schools in that city. Here were gathered several hundred children of the Orient with their fathers and mothers to see a real, large, and beautiful Christmas tree. They represented almost all the Chinese missions in the city, and among them were the children from the "True Sunshine" mission under Deaconess Drant.

THE Rev. W. B. LUSK, rector of St. Luke's Church, Saranac Lake, N. Y., was agreeably surprised by his people on Christmas Eve with the gift of a silver tray covered with gold coins to the value of $340.

AT ST. PAUL'S CHURCH, Jeffersonville, Ind., there was produced on Holy Innocents' Day a Christmas mystery play of the Nativity composed by the Rev. S. A. Chapman of Mount Calvary Church, Baltimore.

MUNIFICENT LEGACIES TO HISTORIC ST. PAUL'S, NORWALK, CONN.

ST. PAUL'S CHURCH, Norwalk, Conn., is to receive from the estate of Mrs. Maria Phillips James, who died in October at the age of 95 years, all her real estate, which adjoins the plot on which stands the Chapel of the Holy Saviour, for which she gave the ground about twenty years ago. The whole property is worth at least $35,000. The residuary estate, which amounts to about $50,000, is left to the parish for the building of a stone church. Mrs. James' husband, William Kellogg James, who died in 1877, left the parish $10,000, to accumulate until it amounts to $80,000, for the new church. Mrs. James' legacy is to be added to and become a part of this fund. In addition, the parish received by the will of Dr. Samuel B. Bouton, who died a few years ago, $10,000 for a choir and chancel for the new church.

One hundred and twenty-five years ago Bishop Seabury consecrated the first church in America on the ground where the present church stands, at the head of the Green. The anniversary is to observed this year. The present church is the fifth which has stood on the spot, the parish dating from about 1737. It was after four years' service here that Dr. Kemper was called to his great work as Missionary Bishop, seventy-five years ago. Mrs. Kemper's body is buried before the church doors. Bishop Jarvis' father's body also lies in the churchyard. Dr. William Smith, then rector of the parish, compiled in 1799 the office of Institution.

FOR THE UNIVERSITY OF THE SOUTH.

THE Rev. W. S. CLAIBORNE and Mr. A. C. Leigh, Commissioners of Endowment for the University of the South, met at Memphis with Bishop Gailor, Chancellor of the University, on January 4th and 5th. The commission has been intrusted by the Executive committee with the task of raising an endowment fund of two million dollars to meet the constantly growing needs of the canvass and is already actively at work. Headquarters have been established at Grenada, Miss., in charge of Mr. Leigh, who is secretary and treasurer. The other member of the commission is the Rev. Arthur W. Gray, who, with the Rev. Mr. Claiborne and most of the Southern Bishops, will give much of his time to this work during the year.

CORNERSTONE LAID FOR THE NEW ST. ANDREW'S, NEWARK, N. J.

THE CORNERSTONE for the new St. Andrew's church, Clinton avenue, Newark, N. J., was laid by Bishop Lines on Sunday afternoon, January 8th. A large number of clergymen and lay folk was present. The property when completed will cost about $20,000.

St. Andrew's is a parochial mission of Grace Church, Newark (Rev. Elliot White, rector), and Rev. Charles H. Wells is priest in charge. Besides the usual articles, the cornerstone contained a phial of water from the River Jordan, and some shells gathered on the shores of the Sea of Galilee near Bethsaida, St. Andrew's home.

ANNIVERSARY AT BROOKLYN MANOR, L. I.

THE TENTH anniversary of St. Matthew's Church, Brooklyn Manor, L. I., was celebrated on Sunday, January 8th. The preachers, morning and evening, were Archdeacon Duffield and Canon Robert B. Kimber, both connected with the early history of this church. For nearly nine years the congregation has been in charge of the Rev. Dr. Albert C. Bunn. There are now 161 communicants. There have been 166 baptisms and 118 confirmation. There are adequate buildings for worship, Sunday school, and social gatherings.

THE HAROLD BROWN COLLECTION OF PRAYER BOOKS.

A NUMBER of the clergy of Rhode Island and others gathered at the John Carter Brown Library (Brown University) on Monday evening, January 2d, in response to a courteous invitation to examine the fine collection of the first and later editions of the Book of Common Prayer belonging to the Harold Brown collection of books on the history of the Church in America, bequeathed to the library by the late Harold Brown. Mr. George Parker Winship, custodian of the library, gave a very interesting informal talk on the history and influence of the Book of Common Prayer from the point of view of the collector and the student of history. In addition to the Harold Brown collection were some rare editions loaned by Mrs. R. H. I. Goddard of Providence and J. H. Benton of Boston. "The Prayer Book," said Mr. Winship, "as we know it is much more than a mass book. It is a manual for private as well as public devotions. Historically the Book of Common Prayer is the expression of the religious feeling of the English people." He also referred to its being translated into the Mohawk language and printed in New York in 1715.

SERVICE IN BEHALF OF THE A. & E.-O. C. U.

ON THE EVE of the Epiphany, at St. Stephen's Church, Providence, R. I., a service was held on behalf of the Anglican and Eastern-Orthodox Churches Union (American branch). The service began at 7:45 o'clock P. M. with the full choir of St. Stephen's in attendance and a good congregation. The Rev. Charles LeV. Brine of Portsmouth conducted the service, the Rev. C. B. Perry of Cambridge, N. Y., reading the lesson. Vested in the chancel were the rector of the church, Rev. George McC. Fiske, D.D., Rev. W. F. B. Jackson, Rev. Alva E. Carpenter, Rev. E. R. Sweetland, Rev. Herbert C. Dana, Rev. J. Hugo Klaren, all of Rhode Island; Rev. Lucius Waterman, D.D., of Hanover, N. H., Rev. Thomas Burgess of Saco, Maine, Rev. William H. van Allen, D.D., of Boston, and the Rt. Rev. Dr. Edward M. Parker, Bishop Coadjutor of New Hampshire, also the Rev. Jacob Grigorieff of Roxbury, Mass., of the Russian Church, and the Rev. Thomas Papageorge of Providence of the Greek Church. Interesting addresses giving a history of the Union, its objects and practical working were made by the Rev. C. B. Perry, Rev. C. LeV. Brine, and Bishop Parker. After the service an informal gathering was held in the Guild House adjoining the church and many new members were added to the society.

GENEROUS BEQUESTS OF MRS. PEABODY.

MRS. OLIVER W. PEABODY, who died at her country home in Milton, Mass., on December 31st, and who was one of the Church's most generous benefactors, has most splendidly remembered the Church in her will, which was filed at Dedham on January 7th. For many years Mrs. Peabody was a generous benefactor of All Saints' Church, Ashmont, Dorchester (Rev. S. B. Blunt, rector), and in her last testament she has made ample provision for the continuance of the work of that parish. Moreover she has had the forethought to make provision for the furtherance of the work of the Cathedral of Massachusetts by leaving the residue of her property, after many splendid bequests, to the Cathedral for its maintenance. The estate distributed amounts to about $1,000,000, of which $700,000 goes to public bequests, most of which are the charities of the Church. Here are the specific bequests wherein the Church is directly concerned:

To the Trustees of Donations to the Protestant Episcopal Church in Massachusetts, to be called the Amy Peabody Memorial Fund, $300,000, in trust for the benefit of All Saints' Church, Ashmont; and a further sum of $40,000 for the benefit of said parish.

To the Order of the Holy Cross, West Park, N. Y., $10,000.

To Nashotah Theological Seminary, Nashotah, Wis., $25,000.

To St. Luke's Home for Convalescents, Boston, $10,000.

To the Girls' Friendly Society, Boston, for the use of the Holiday House, $5,000.

To the Sisterhood of St. Margaret, Boston, $25,000.

To the Society for the Relief of Aged and Infirm Clergymen, $25,000.

To the Society for the Relief of the

Widows and Orphans of Clergymen of the Protestant Episcopal Church in Massachusetts, $25,000.

To the Trustees of Donations to the Protestant Episcopal Church in Massachusetts, $25,000, as a fund the income to be used at their discretion for diocesan missions in Massachusetts.

To the Domestic and Foreign Missionary Society, $25,000, the income to be expended for domestic and foreign missions.

To the Episcopal City Mission of Boston, to be used for their charitable work, $5,000.

Residue of the estate to the Cathedral Church of the diocese of Massachusetts, to be kept as an endowment fund for said Cathedral, to be named in memory of the late Oliver White Peabody, the income to be used for maintaining said Cathedral and its work.

A codicil gives $25,000 to the trustees of the will to be used in erecting a rectory for the parish of All Saints', Dorchester, under the direction of the rector of said parish.

Mrs. Peabody also generously remembered the Children's Hospital of Boston, which had long enlisted the coöperation of Church people, and to this hospital, of which she was the president of the board of trustees, she left $50,000 to be set apart and named in memory of her only child, the Amy Peabody Fund. To the Convalescents' Home of the Children's Hospital at Wellesley Hills she likewise leaves $50,000, to be called the Amy Peabody Fund.

Her individual bequests include $10,000 for Bishop White of Michigan City; $25,000 for Bishop Weller of Fond du Lac; $25,000 for Rev. Harold St. George Burrill, curate at St. Agnes' Chapel, New York, formerly curate at Ashmont [this was erroneously stated in dispatches to Milwaukee papers as bequeathed to Rev. Howard B. St. George, professor at Nashotah]; $5,000 to each of four sons of the late Rev. Charles Whittemore, formerly rector at Ashmont; also in trust, $10,000 for the widow of Rev. Charles Mockridge, another former rector, and $10,000 for the widow of Rev. S. Kirkland Lothrop of San Francisco.

Mrs. Peabody was the widow of a great philanthropist whose interest in charities she shared during his life and continued after his death. Besides having an immediate interest in the Children's Hospital, she was also a member of the board of managers of St. Luke's Home for Convalescents, resigning active participation in its affairs some years ago. To All Saints' Church she always was well disposed and many parts of the edifice as well as its adornments are memorials to members of her family. Just before her death she had passed judgment upon the design for a beautiful monstrance to be a memorial in the church. The reredos placed in the edifice a few years ago was a memorial to a member of her family, and the tower of the edifice likewise was in memory of her husband and his brother.

Mrs. Peabody was a daughter of the late Rev. Dr. Samuel Thornton Lothrop, a leader among the Unitarians of his day, and for many years minister of the old Brattle Street church, Boston. One brother, Thornton K. Lothrop, and a sister, Mrs. Charles D. Homans, survive her.

BERKELEY DIVINITY SCHOOL ANNIVERSARY.

THE CHRISTMAS recess ended on Wednesday, January 4th, and lectures have been resumed. On January 5th a sermon was preached by the Rev. Anthon T. Gessner, it being the eve of the Epiphany, and a late service was held in preparation of the Holy Communion which was celebrated the next morning. January 6th is the fiftieth anniversary of the first service held in the Chapel of St. Luke on the Feast of the Epiphany in 1861; the consecration of the chapel did not take place until March 16th in that year, being the second anniversary of the death of Thomas Dent Mutter, M.D., in whose memory the building was erected by his widow. At the beginning of the school daily prayers were held in the old Christ church, now the Russell Library; after the Jarvis home was acquired, a room above the main hall was fitted up for a chapel—it was later used for the Ducachet library—and it served that purpose until the chapel of St. Luke the Beloved Physician was erected. On Tuesday, January 17th, being nearly the 158th anniversary of the death of Bishop Berkeley, a sermon commemorative of the great divine and scholar will be preached by the Rev. Professor Ladd; and on Wednesday, the 25th, the Feast of the Conversion of St. Paul, the preacher will be the Rev. Dr. J. Hendrick de Vries of Saybrook.

WEST PALM BEACH, FLA.

BISHOP GRAY has organized a new mission in West Palm Beach, Fla., for the English Church members who have come here from the Bahama Islands, and at their request the Bishop named it St. Patrick's Church. They have twenty-five or more communicants. The Bishop has bought two well located lots for St. Patrick's, and has placed the Rev. Charles Temple of Palm Beach as priest in charge; Mr. John Soloman is lay reader. They have good congregations and a fine Sunday school. Mrs. George Cluet of Palm Beach gave all the presents for the Christmas tree of the Sunday school.

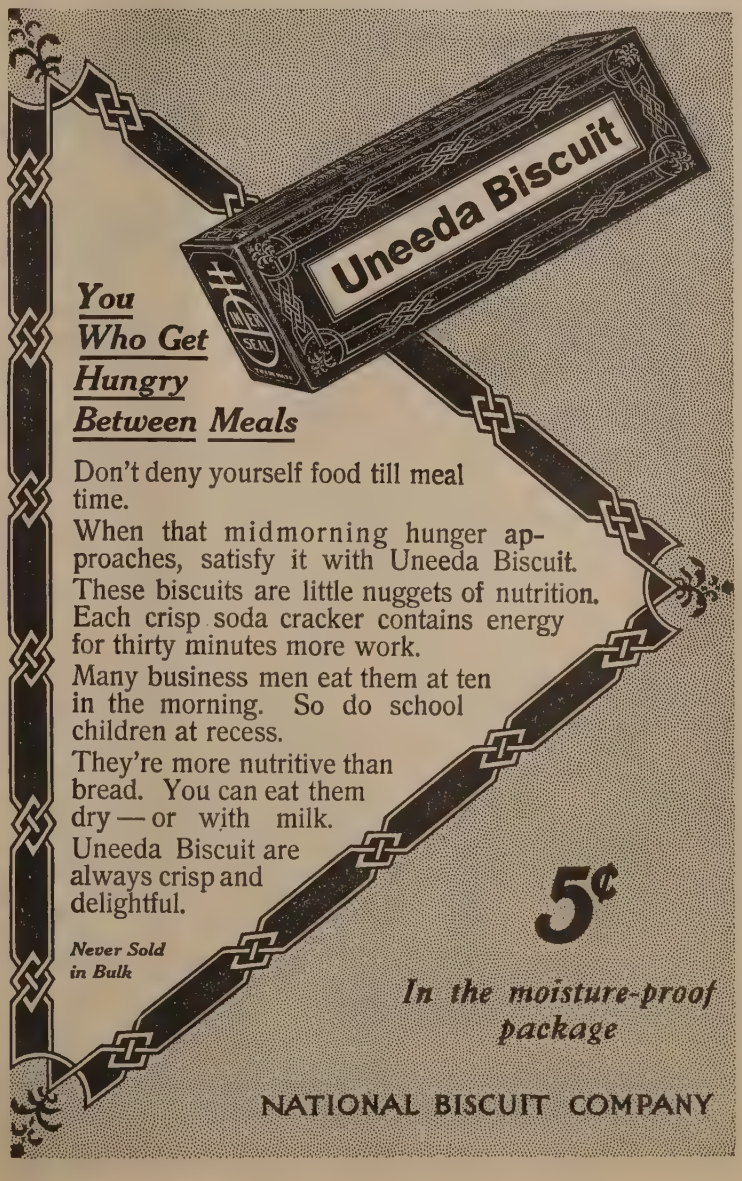
NEW CHURCH AT ENID, OKLA.

A VERY handsome and conveniently arranged church, with a seating capacity for nearly two hundred people, has been completed at Enid, Okla. The edifice, which is constructed of red brick, cost $7,500 and replaces a frame building which seated 50, built in 1893. The rector is the Rev. E. C. Russell.

AN UNUSUAL COMBINATION.

ON JANUARY 5TH Bishop Robinson consecrated the Church of the Holy Nativity in Golconda, Nev. The little church was crowded to its capacity. The combination of services was unusual, as it is not often that a baptism, the consecration of a church, a confirmation service, and the celebration of the Holy Communion are brought together in one service. One adult was baptized by Archdeacon Hazlett, after which he presented four adults to the Bishop for confirmation.

Golconda is a town of 700 inhabitants on the main line of the Southern Pacific railway. Hitherto there has been no church of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any kind in the place, not even a Sunday school for the fifty children who live there. Now we shall have the Sunday school. The church cost about $1,200. It is all paid for, most of the money coming from the people of the town. It is a monument of the Archdeacon's enthusiasm and zeal.

EYESIGHT RESTORED TO REV. DR. W. C. WINSLOW.

AFTER OVER four years of partial blindness and of inability to perform services in church, and of ability to do but little literary and press work, and then only by dictation, the Rev. William Copley Winslow, D.D., LL.D., of Boston has been most successfully operated on for cataract. His left eye remains to be treated at some future time. He declares the best New Year's gift to him to be his restored material vision. Bishop Lawrence, Dean Hodges and many of the leading clergymen have called on Dr. Winslow to congratulate him, and at St. Paul's Church, Boston, Dr. Rousmaniere offered a collect, suited to his case, on the opening Sunday of the year.

BISHOP AND WIFE NEAR DEATH.

A BALTIMORE dispatch of January 9th states that Bishop Paret of the diocese of Maryland and his wife are both near death's door. The Bishop, who is 84 years old, is ill with pneumonia at his home, and Mrs. Paret is afflicted with a serious malady of the stomach and is in St. John's Hospital. Neither knows how seriously ill the other is.

Bishop Paret is senior, in point of age, of the American Bishops.

CHALDEANS CONFESS TO FRAUD.

TWO OF THE Chaldean solicitors for "orphanages" in their native land, having been exposed in Atlanta, Ga., by a Persian professor who chanced to be in that city, were arrested in Macon and, according to the Atlanta *Constitution*, have confessed that the alleged orphanage for which they had been collecting for years was a "fake" and had no existence. The confession makes clear that a large amount of American money which has been given in an excess of zeal and love for the poor orphans of Kurdestan has been going into the pockets of a group of professional beggars. In their baggage, some very interesting documents were uncovered. There was the letter from Patriarch Mar Shimon, one of the highest dignitaries of the Chaldean Church; another from Bishop Mar Sergis, and others from various dignitaries, all of them said to be forgeries. With these, they secured letters from men in every walk of life attesting their genuineness and the worth of their cause. The papers showed that the men had been in England, Germany, France, Bulgaria, and all through the southern part of this country.

The names of the men said to have confessed were given as "Archdeacon" John Bejan and "Deacon" Michael Joseph. A third, who was arrested later in Macon, was named Thomas Antoin.

THE LIVING CHURCH continues to hear of similar bands who are canvassing in many parts of the country, indicating that the fraud is being perpetrated on a large scale. Unfortunately, in addition to elaborate testimonials from Asiatic sources whose authenticity cannot be traced, many of our Bishops and clergy appear to have given letters to these men. Names are withheld from publication; but the clergy are again cautioned against giving aid to such wanderers and especially against giving letters to them.

COLORADO.
CHARLES S. OLMSTED, D.D., Bishop.

Organ Given to Ascension Church, Denver—Personal Mention.

ASCENSION MEMORIAL CHURCH, Denver, reports the gift of a new large reed-pipe organ, by Mrs. C. L. Wellington, and the same Church recently enjoyed a visit and an address from the Bishop of Utah.

THE Rev. C. W. G. LYON has been called to become rector of Ascension Church, Salida, and the Rev. S. Fison is shortly to take charge of Idaho Springs and Georgetown. Both are transferred from Western Colorado. —THE Rev. ROBERT JOHN LANGFORD, formerly chaplain to the British army in India, comes from Fredericton, N. B., to become rector of Cripple Creek and Victor.

DELAWARE.
FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Notes and Personals.

THE Rt. Rev. ETHELBERT TALBOT, D.D., visited the Rev. Benj. Thompson, rector of Christ Church, Dover, on New Year's Day, preaching for him; and on the evening before delivered a lecture on his reminiscences of his life in Wyoming and Idaho as Missionary Bishop. A reception was given to the Bishop afterwards by the congregation and friends. Mr. Thompson was Archdeacon in Bishop Talbot's diocese before going to Dover. This parish has secured two lots in the growing section of Dover, to which the parish building may be moved. The church is now in the extreme lower end of town.

IN MIDDLETOWN, Smyrna, and Delaware City the rectories have been improved. In Newark the parish house and church are being renovated. The mission at Hartley has now an organ and pews.

INDIANAPOLIS.
JOSEPH M. FRANCIS, D.D., Bishop.

Improvements to Jeffersonville Parish House—Churchmen Open Indiana Legislature.

THROUGH THE efforts of the adult Bible class of St. Paul's Church, Jeffersonville, the parish house has been completely redecorated and electric lights installed.

FOR THE first time in the history of the state two priests of the Church officiated at the initial session of the Indiana state legislature on January 5th. The Rev. Lewis Brown, Ph.D., rector of St. Paul's, Indianapolis, read prayers in the senate, and the Rev. Edmund A. Neville, rector of Grace Church, Muncie, officiated in the house of representatives.

IOWA.
T. N. MORRISON, D.D., Bishop.

Meeting of Sioux City Deanery.

THE SIOUX CITY Deanery met in St. Stephen's Church, Spencer, December 13th and 14th. On the evening of the first day a banquet was served by the Fellowship Club, the men's organization of the parish, to the clergy, at which toasts were responded to by the rector, Rev. W. D. Morrow, D.D.; Rev. Father Hunt (a Roman Catholic priest), the Hon. W. W. Cornwall, Dean Drake, Rev. Ralph P. Smith, Rev. C. C. Rollit, and Bishop Morrison. After a celebration of the Holy Eucharist on the next day Bishop Morrison delivered an address *ad clerum*, a paper was read by the Rev. Hobart L. Marvin of Mapleton on "The Clergy and Church Unity"; and in the afternoon the Rev. H. M. Babin read a paper on "How the Church can be Adapted to Modern Needs." The missionary meeting in the evening was well attended, the speakers being Rev. C. C. Rollit, Rev. R. P. Smith, and the Bishop. At the time of the meeting of the Deanery the Woman's Auxiliary branches in the Deanery boundaries held a business session, at which addresses were made by Mrs. Ella K. Vincent, Mrs. John Arthur, and Mrs. Loring.

KENTUCKY.
CHAS. E. WOODCOCK, D.D., Bishop.

Death of Mrs. A. B. Fetter—Paducah Convocation Meets.

ST. PAUL'S CHURCH, Louisville, has lost a faithful member by the death of Amanda Burke Fetter, wife of George G. Fetter, one of the vestrymen, which occurred at her home on January 3d. The funeral was held at St. Paul's church the following afternoon, conducted by the Rev. David Cady Wright, rector.

THE CONVOCATION of Paducah met at St. Paul's Church, Henderson, on January 2d and 3d. The matter of the missionary work of the convocation was considered and reports from all the points were made, showing the missions to be in a most encouraging condition. A resolution was passed endorsing St. John's School for Postulants, Uniontown. The convocation will hold two meetings each year: in October and in February; the latter will come as near Lent as possible and will be in the nature of a retreat for the clergy, to be conducted by the Bishop or some one appointed by him. During the coming summer evangelistic or mission meetings will be held in as many of the towns and rural communities as possible, a tent being used for the purpose.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

G. F. S. Anniversary at St. Ann's, Brooklyn—Reception to Rev. E. S. Harper.

THE GIRLS' FRIENDLY SOCIETY at St. Ann's Church, Brooklyn Heights, celebrated its twenty-seventh anniversary on Tuesday evening, January 3d. Of the original twelve girls who were charter members not one is alive. One man in the parish, Thomas L. Shearer, remembers the starting of the society in the Sunday school room, and he told the dinner party all about it. He had served in St. Ann's under three rectors, Rev. Dr. Noah Hunt Schenck, Rev. Dr. Reese F. Alsop, and Rev. C. Campbell Walker.

THE Ladies' Aid Society and the vestrymen of All Saints' Church, Brooklyn, gave a reception to the new rector and his wife on Twelfth Night. An address of welcome was made by the Rev. Dr. Frank Page, rector of

OLD COMMON SENSE

Change Food When You Feel Out of Sorts

"A great deal depends upon yourself and the kind of food you eat," the wise old doctor said to a man who came to him sick with stomach trouble and sick headache once or twice a week, and who had been taking pills and different medicines for three or four years.

He was induced to stop eating any sort of fried food or meat for breakfast, and was put on Grape-Nuts and cream, leaving off all medicines.

In a few days he began to get better, and now he has entirely recovered and writes that he is in better health than he has been before in twenty years. This man is 58 years old and says he feels "like a new man all the time."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

St. John's Church. Other speeches and music followed. The Rev. Emile S. Harper began his new rectorship in Brooklyn on Christmas Day.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Meeting of the State Shut-In Society—Endowment Needed for Grace Church, Baltimore—Deaths Among the Laity.

THE MARYLAND branch of the Shut-In Society met on January 2d at Emmanuel parish house, Baltimore. Reports were presented of the work done during the past month, and the president, Mrs. William Dallam Morgan, read a number of letters of touching appreciation of the Christmas remembrances sent by the society. During December 470 visits were made, 116 letters, 825 post cards, and 233 Christmas gifts sent out, and 25 baskets were given as well as a number of gifts and cards to other sick persons not actual members of the society.

THE Rev. ARTHUR C. POWELL, D.D., rector of Grace Church, Baltimore, has lately issued an appeal to his congregation for an endowment fund. The principal reasons for raising such a fund are because of the radical change in the environment of Grace Church and the expense of sustaining two missions. A number of the Baltimore churches, notably St. Paul's and Emmanuel, have faced this situation and created these reserve funds.

MRS. ELIZABETH W. CLAGGETT, widow of Mr. Samuel Claggett, a grandson of Bishop Claggett, died December 30th at her home, Oakland, Frederick county, aged nearly 80 years. Mrs. Claggett was a Churchwoman of remarkable attainments, of distinguished piety, and was greatly beloved. The funeral took place January 1st at St. Mark's church, Petersville, the Rev. C. L. Atwater and Archdeacon Helfenstein officiating.—COL. FRANKLIN P. SWAZEY died suddenly at his home in Baltimore, January 3d, aged 55 years. He was an active Churchman. The funeral services were held on January 6th, Rev. Dr. William M. Dame officiating.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

New Parish House Planned for Plymouth—General and Personal News Notes.

THE PARISH HOUSE connected with Christ church, Plymouth, has so outgrown its present purposes that plans are under way to erect a new one and a committee has been chosen to find a new location and have plans drawn for a new building. The committee will submit a report to the parish at the annual meeting to be held in a few weeks.

THE ANNUAL Christmas celebration at the Sailors' Haven, Charlestown, took place on the evening of December 29th, and although Bishop Lawrence had been suffering from a severe cold he was present against the doctor's orders. The Bishop has made a special point of attending these celebrations for many years. Others present who made addresses were the Rev. S. G. Babcock, the Rev. Philo W. Sprague, the Rev. Dr. van Allen, and the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission.—OVER 160 "comfort bags" have been given to the Sailors' Haven as the result of a request made through the columns of THE LIVING CHURCH and other agencies. The superintendent, Mr. Stanton H. King, in a letter of acknowledgment, tells of the great help they have been and of the comfort to those who received them.

BISHOP LAWRENCE formally opened the new All Saints' church, Whitman, on the evening of December 30th, confirming a large class of candidates at the same time. Several of the clergy from neighboring parishes were present at the service.

THE Rev. WILLIAM GRAINGER has formally relinquished further activity in the missions at Stoughton and Sharon, because of the growth of the work in his own parish, Canton.

THE Rev. CHARLES J. KETCHUM entertained the members of the Clerical Club at dinner at the Boston City Club on the evening of January 2d, and the special guests were Dean Hodges of the Episcopal Theological School and the Rev. M. McLaughlin of Somerville.

DEAN HODGES of the Episcopal Theological School was the guest of the Massachusetts Clerical Association at its monthly luncheon in the parish house of St. Paul's Church, Boston, at noon on January 2d. He gave an address at the conclusion of the luncheon on "The Art of Preaching."

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Rev. Elliot White to Become Rector of St. Matthew's, Newark.

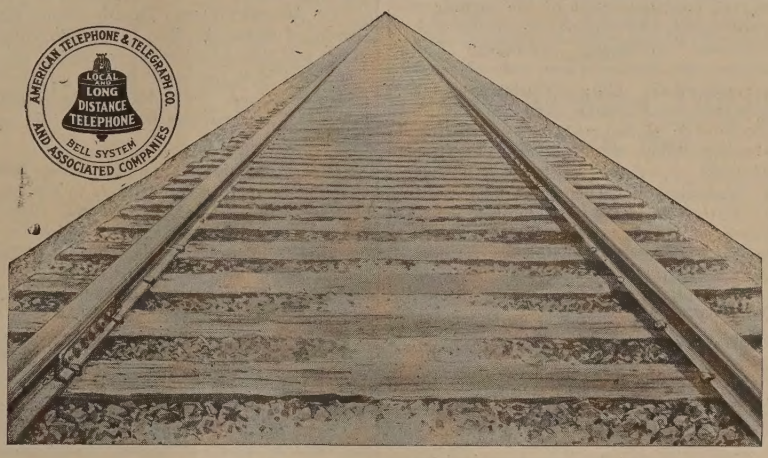
THE Rev. ELLIOT WHITE, rector of Grace Church, Newark, has been elected rector of St. Matthew's Church, Newark, and has accepted. St. Matthew's Church was organized many years ago by parishioners of Grace Church who designed to provide Church services for Germans. A fund for maintaining these services was collected and trustees were elected by Grace Church vestry. The relations of the mother parish and the parochial chapel will be strengthened by the new arrangement, and to the advantage of St. Matthew's.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Consecration of St. Alban's Church, Lidgerwood.

ON THE Fourth Sunday in Advent Bishop Mann consecrated St. Alban's church, Lidgerwood, in the field of the Rev. D. F. Thompson. The building is of prairie boulders, 30 by 60 feet, fitted with electric lights and furnace. The inside finish is birch and the furniture of oak. It is largely the gift of Mr. E. A. Movius and wife. A guild of fifteen women earned $600 for the furniture. At the first service was baptized the infant



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son of the stone mason who laid the walls. The communion vessels are the gift of a family in Minneapolis, and the linen the gift of the Bishop. Deaconess Knepper has spent several weeks here preparing for a Sunday school, which took form on this Sunday. This makes an even dozen of these stone churches in the district.

A SMALL chapel has just been completed at Beech, three miles from the Montana line. This is the work of Rev. J. S. Brayfield of Dickinson.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Scope of the Work of Good Samaritan Hospital, Portland.

A PROMINENT place among the eleemosynary institutions of Portland is occupied by the Good Samaritan Hospital, which is distinctly a Church institution, all of the officers being Churchmen. It has a capacity of 230 beds and there are at present ninety nurses in the comfortable Nurses' Training Home. During the past year 4,399 patients were treated, of which number 530 were free and 405 paid only part of the regular rate. Every variety of religious faith—or lack of faith—was represented, including: Episcopalians, 186; Presbyterians, 344; Methodists, 548; Baptists, 239; "Christians," 195; Lutherans, 465; Roman Catholics, 550; Universalists, 6; Mohammedans, 5; Nazarine, 1; Salvation Army, 5; Confucian, 1; German Reformed, 7; Greek Catholic (Orthodox), 24; Buddhist, 10; Quaker, 4; Evangelical, 30; Latter Day Saints, 14; heathen, 13; Church of Zion, 1; Church of Christ, 7; Church of God, 2; Unitarian, 25; Congregationalists, 76; Hebrew, 55; United Brethren, 2; Spiritualists, 20; Adventist, 22; Swedenborgian, 1; Protestant, 384; no belief, 1,119; Christian Science, 13.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

City Mission Organized by the L. M. L.

A NEW MISSION has been organized under the auspices of the Laymen's Missionary League in the Perrysville section of Pittsburgh. The opening service took place on the evening of the Feast of the Nativity, and was conducted by the chaplain of the league, the Rev. T. J. Bigham. The attendance was good, and the music was rendered by a vested choir that had been in preparation for several weeks for the occasion. A Sunday school has been begun, and both school and service will be provided for by the lay readers and evangelists of the league. A hall has been secured on Kennedy avenue and fitted up in a churchly way, and Prayer Books and Hymnals have been provided for the use of the congregation.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Rev. Dr. John Kershaw Addresses the Ministerial Union.

THERE WAS held recently at the hall of the South Carolina Society in Charleston a very interesting meeting of the members of the Ministerial Union, the Lutheran Association, and of the clergy of the Clericus. The meeting was one of the three which have been arranged by these organizations for the winter. They are distinctly social in character. The speaker for the first meeting selected by the Ministerial Union was the Rev. John Kershaw, D.D., rector of St. Michael's Church, who read a very interesting paper and led the discussion. Every one was pleased at the harmony and the spirit which prevailed. It is an effort to bring Christian leaders to a better knowledge of each other by social intercourse. The meeting was well attended, about twenty-five being present.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

New Board of Religious Education Appoints Committees.

UNDER A NEW canon passed at the annual synod in December a Board of Religious Education was formed, as follows: President, the Bishop; clerical members, Archdeacon H. M. Chittenden, Rev. F. W. Poland, and Rev. H. H. Mitchell; lay members, Professors DuFord and Dodge of the University of Illinois, Champaign, and Mr. R. O. Rosen. The first meeting of the board was held in Champaign, December 22d. Three committees were appointed, each to consist of seven members. The additional members of the branch committees are to be chosen by the respective chairmen with the approval of the Bishop as president, and these committees are empowered to appoint sub-committees.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Predicament of St. Agnes' Chapel—Other Capital City News.

ST. AGNES' CHAPEL, Fourth street, Washington, of which the Rev. C. W. Whitmore is vicar, has the embarrassing condition to confront that it is too small for the people who desire to attend. Over 100 people communicated at the Christmas festival in this small chapel.

ONE OF THE institutions for which Bishop Harding is appealing for funds is the House of Mercy, on K street, Washington. The object of those interested in this house is the rescue of unfortunate girls. It is a diocesan institution, having four teachers, and an endowment of $17,000, from which the modest income of $850 per annum is obtained. Its last report showed that it had twenty-six girls in training for better life. On New Year's Day a few of the churches asked for offerings in behalf of this rescue work.

WITH A VIEW to increasing the interest of the men of Trinity Church, Washington, a committee consisting entirely of men, the vestry and the Brotherhood Chapter of the Men's Club, held a meeting on January 5th, when plans were formulated for launching a movement through which it is hoped to enlist the men in the work of developing Trinity's undeveloped opportunities.

A BEAUTIFUL inscription around the chancel arch in St. Alban's Church, Washington, which will be permanent in character, has replaced the temporary one which has done duty for some years past. The new one was designed by Frederick Kendall and is a gift from the Ladies' Guild.

PLANS FOR the new Episcopal residence on Mount St. Alban are now about completed.

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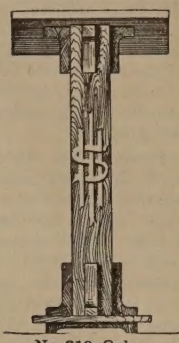

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WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Services Started at Washakie—Parish House for Thermopolis.

THE FIRST service of the Washakie mission, in the new chapel, was held on the Third Sunday in Advent. The government kindly allowed the use of one end of the barrack, which is partitioned off into a separate room. This has been fitted up in a churchly manner, with altar, lectern, prayer desk, and organ, and has been carpeted and furnished with chairs. The mission starts free of debt, however. The chapel has already been used for the funeral of an Indian baby.

TWO LOTS have been purchased at Thermopolis for the erection of a building which will at first serve as a parish house. It will be fitted with a recess chancel which can be opened for services. It is the intention, later, to finish off the basement, so that it can be used for general purposes, and to convert the hall upstairs into the permanent church building.

CANADA.

Death of Canon Machin—Items of Church News from the Various Dominion Dioceses.

Diocese of Kewatin.

THE DEATH of the Rev. Canon Machin occurred two days before Christmas at Kenora. He was 82 years of age and had held charges in Toronto, Montreal, and Ontario at various places during his long life.

Diocese of Montreal.

AT THE FIRST annual banquet of the Young Men's Association of Trinity Church, Montreal, three days after Christmas, Bishop Farthing, replying to the toast of "The Church," gave very cheering accounts with regard to the interest of men in the Church in Canada. He mentioned that out of the 2,375 persons whom he had confirmed since his consecration, 45 per cent had been men and boys. The Bishop paid a warm tribute to the work of the rector of Trinity, the Rev. J. Almond.—A GREAT loss to the diocese will be felt in the removal of the rector of St. Luke's Church, Montreal, the Rev. W. Craig, to be assistant at St. George's Church, Ottawa.—THE BISHOP conducted the dedication service of the new mission church of St. Paul's at St. Lambert's. The building has been opened entirely free from debt. Half of the cost was paid from the Church Extension fund.—CANON RENAUD, who has served so many years as immigration chaplain for St. Andrew's Home, Montreal, has resigned, and the Rev. J. C. Gearden, a graduate of St. John's College, Winnipeg, has been appointed in his place. The latter begins his work on February first.

A SET OF altar hangings in purple for use in Advent and Lent has been presented to St. George's Church, Montreal, by the Chancel Guild.

Diocese of Ottawa.

IT IS HOPED that a Junior Local Assembly of the St. Andrew's Brotherhood may soon be formed in Ottawa, as there are now five active Junior chapters in the district. Great pleasure was felt in the presence in Ottawa of Dr. Hubert Carleton, general secretary of the Brotherhood in the United States, in the beginning of the year. He took part in the Boys' conference held in Ottawa. —GREAT SORROW is felt at the serious illness of the Woman's Auxiliary diocesan treasurer, Mrs. G. Perley. It is feared there is little hope for her recovery.

Diocese of Toronto.

BISHOP and Mrs. Reeve left Toronto January 4th for Jamaica, by invitation of the Archbishop of the West Indies, to take part in the consecration of the new Bishop of Antigua. He will, during his visit, take part in the reopening of some of the churches in Kingston, Jamaica, which were destroyed in the earthquake of 1906.—CANON GOULD, the new general secretary of the Canadian Church Missionary Society, gave an address on his recent tour through Palestine, at the annual banquet of the Men's Association of St. Anne's parish, Toronto, December 28th. Bishop Sweeny also gave an address.

BISHOP SWEENY preached at the opening service of the new church of St. Bartholomew on Christmas Day. The church, which has been removed from its old site, has been greatly enlarged and improved. The rector, the Rev. T. G. Taylor, has had charge of the parish for thirty-five years.—ST. PETER'S Church, Erindale, was consecrated by Bishop Sweeny the Sunday before Christmas. A fine tower and spire have recently been added. The first church in the parish was consecrated in 1828 by the Bishop of Quebec, there being then no diocese of Toronto.

Diocese of Huron.

ST. JAMES' CHURCH, Primrose, which has been much improved, was reopened the week before Christmas. Among many beautiful gifts was one of a new altar.—ST. LUKE'S CHURCH Broughdale, it was announced before Christmas, is now entirely free from debt. It is only four years since the church was built.—A READING ROOM has been opened in St. Paul's parish hall, Southampton, under the auspices of the B. S. A., and also a men's club and gymnasium. The new rector, the Rev. T. J. Hamilton, began his work in December.

Diocese of Rupert's Land.

THE ELECTION of the Rev. H. S. Roy as Rural Dean of Turtle Mountain has been confirmed by Archbishop Matheson. He is a son of the rector of St. George's, Winnipeg. —THE GENERAL missionary for the diocese,

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the Rev. Canon Jeffrey, having left for England, his duties have been taken, during his absence, by the Rev. H. P. Leslie.—THE CHOIR of St. Margaret's, Winnipeg, was vested for the first time on Christmas Day. The duplex system of envelopes, which has been introduced in the parish, is proving very successful.

Diocese of Calgary.

THE PARISH of St. Cyprian's, Lethbridge, has prospered wonderfully, having been formed (and it is now in good working order) within the past year. The first service was held in a hall in the end of last February, and in September Bishop Pinkham dedicated the new church. All the parish societies are doing well, including the chapter of St. Andrew's Brotherhood and the branch of the Woman's Auxiliary. Many handsome gifts have been made to the church, including a pulpit and font.

Diocese of Ontario.

MUCH SYMPATHY is felt with the rector of the Church at Athens, the rectory having been destroyed by fire three days before Christmas Day. Almost everything was burned, including the valuable library.—THE GIFT service held by the scholars of St. George's Cathedral Sunday School, Kingston, was a great success. The Very Rev. Dr. Bidwell, Dean of Ontario, gave the address.

Diocese of Yukon.

A NEW BELL has just been presented to the Church at Dawson. Bishop Stringer and his family settled into their winter home there early in December.—THE MISSION at Campagne Landing, under the Rev. C. C. Brett, is meeting with much success, the Indians coming in from the surrounding country and showing much interest in the services.

Diocese of Caledonia.

THE NEW church at Prince Rupert, only lately finished, which was opened by Bishop Duvernet, December 18th, has been named St. Peter's on account of its situation, as it is expected it will in time be the center of a large fishing industry. The Boy Scouts of the district had their first church parade on the day of the opening of the church.

Diocese of Quebec.

A FEATURE of the Christmas festival in Holy Trinity Church, Levis, was the dedication of a set of solid silver communion vessels, just before the mid-day celebration. They were given by an old parishioner and his wife.

BREEDING NEW PLANTS.

NEW PURPOSES are constantly entering into the breeding of plants. We are producing maize with extra high content of starch, and other forms with a high content of oil. The Germans breed potatoes for alcohol production and other special uses. We need peaches and other fruits for extra long shipment. We have peas and sweet corn specially adapted to canning. We are beginning to breed for disease-resisting qualities. The United States Department of Agriculture is working on a wilt-resisting cotton and watermelon, a rust-resisting oat, and similar things. The North Dakota experiment station is producing a disease-resisting flax. The Maine and Vermont experiment stations are investigating the subject of blight-proof potatoes. We shall probably breed blight-resisting pears, disease-free ginseng, and blight-proof tomatoes. We already have a wilt-resisting and nematoid-resisting cow-pea, although not the result of direct breeding. We are constantly giving more attention to securing plants that have the desired qualities inherent in themselves rather than in obtaining these qualities by means outside the plants.—L. H. BAILEY, in the *Century*.

EXTRACTS FROM EVERYWHERE.

Duty has pleasures which know no satiety.

It is not the mischievous that do the most harm, it is the mistaken.

Hypocrites, like counterfeit coin, are often found in good company.

A good deal of talent is lost in the world for the want of a little courage.

If we are straight with God we shall not be crooked with our neighbors.

The best sister is found in Proverbs: "Say unto wisdom, thou art my sister."

Bended knees help to make a straight life.

As much of heaven is visible as we have eyes to see.

To die to make men free is the anguish of an hour; to live to make them holy the consecration of a life.

It is a good thing to have command of foreign tongues, but far better to have command of one's own tongue.

There are often greater lessons learned from the silent words of the dead than from the loud voice of the living.

We are told that we shall recognize our friends in heaven, but would it not be well to begin first to recognize them on earth?

Man may kill the body, but he cannot touch the soul. That is freehold property, and God holds the title-deeds.

It is your duty to let your light shine so that others may see. A light that does not make the way of life clearer and easier for some one else is not good for much. It may as well be extinguished.

AN ANCIENT PARISH.

THE LIST of vicars at Eastbourne (England) parish church dates back to 1244, one of Canon Goodwyn's predecessors being the Rev. Henry Lushington, D.D., a representative of the family of which the late Sir Godfrey Lushington was a member. This Dr. Lushington, of whom there is a memorial in the church, had a son who was one of the survivors of the tragedy of the Black Hole of Calcutta, and who was barbarously murdered a few years later by native rebels in India. A curious feature of Eastbourne parish church is that the chancel is out of rectilinear, being inclined to the south. It is possible that this is a suggestion of the inclination of our Lord's head upon the cross. One of the most interesting antiquities of the church is an eastern sepulcher, in which in pre-Reformation times the burial of the Lord's body was symbolically represented by the consecrated host being placed there on Good Friday.—*Church Family Newspaper.*

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